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The CHRISTIAN CENTURY

A Journal of Religion

Goering, the Sinister

Behind the Scenes in the German Church Struggle

By Ewart Edmund Turner

Are the Churches Insolvent?

By Arnaud C. Marts

Lutherans and Protestants

An Editorial

The Low Estate of High Finance

A Book Review by W. E. Garrison

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In This Issue

T. Swann Harding

who discusses the Copeland bill now before congress, was formerly a chemist in government service in the department of agriculture. During the past few years Mr. Harding has become widely known as a magazine writer, and as the author of several books dealing with the responsibility of protecting public health which has caused the introduction of the Copeland bill. His latest book, "T N T," which is being published this week by Long & Smith, deals with the often discussed question of what becomes of the taxpayer's dollar, the initials in the title standing for "These National Tax-eaters." Mr. Harding lives in Washington.

Arnaud C. Marts

who has contributed several articles to The Christian Century that have awakened wide interest, is senior partner in the nationally known firm of Marts & Lundy, Inc., financial advisers, with offices at 521 Fifth avenue, New York city. Mr. Marts gives a very different picture of the present financial status of American churches from that widely believed to be true, even within church circles.

William P. Taylor

who studies the religious situation in an American town, "Intermont," much as Mr. and Mrs. Lynd did in a city, "Middletown," is connected with the Institute for research in the social sciences of the University of Virginia. The study from which this article by Mr. Taylor has been taken was made under the auspices of the institute.

Henry W. Lawrence

is professor of history and political science at Connecticut college, New London, Conn.

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The Christian Century

February 21, 1934

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Contents

Editorial
- Editorial Paragraphs 243
- The Outlook for France 246
- Lutherans and Protestants 247

Contributed Articles
- Who Fights the Pure Food Bill? by T. Swann Harding 249
- Are the Churches Insolvent? by Arnaud C. Marts 251
- Parsons and Flocks in Intermont, by William P. Taylor 253

Books 255

Correspondence 256

The Question Box 259

News of the Christian World
- Correspondence from Indiana 260
- Correspondence from Washington 260
- Correspondence from Germany 261
- Correspondence from Chicago 264
- Correspondence from Canada 264
- Correspondence from the Mid-South 265
- Correspondence from Philadelphia 266
- Correspondence from New York 267
- Correspondence from the Philippines 268
- Correspondence from England 268
- Correspondence from India 269
- Seek Change in Lutheran Liturgy (Special Correspondence) 270

Books Received 270

The New Films 271

Calendar of Coming Events

Feb. 21-24. Annual meeting of the Pennsylvania conference on social welfare, Lancaster, Pa.

Feb. 24. Convention, New England division of Religious Education association, State house, Concord, N. H.

Mar. 6. Conference on Protestant social work, New York city.

Mar. 7. Philadelphia Methodist annual conference, 147th session, Arch street church, Phila.

Mar. 9, 10. Philadelphia Methodist youth conference, 13th annual session, First Baptist church, Phila.

Mar. 18. National association for advancement of colored people, 25th anniversary celebration dinner, International house, New York city.

Apr. 2-5. Spring convocation and alumni week, Colgate-Rochester divinity school.

Apr. 24, 25. Annual meeting general board of Christian education, Methodist Episcopal church, south, Jackson, Miss.

Apr. 26. General conference opens, Methodist Episcopal church, south, Jackson, Miss.

April 29-May 2. Philadelphia area, Jason Lee centennial celebration, Methodist.

Apr. 30-May 2. Fifth meeting of the Institute for education by radio, Ohio State university, Columbus.

May 16-22. Spring meeting, board of bishops, Methodist Episcopal church, Cleveland.

May 19-24. Convention of International union of brotherhood of rescue missions, Euclid avenue Baptist church, Cleveland.

May 20-26. Conference of associate church group, National social workers, Kansas City, Mo.

May 21-23. Massachusetts conference, Congregational, Harvard church, Brookline, Mass.

May 21-24. Mid-west synod, Reformed church in U. S., Carrollton avenue Reformed church, Indianapolis.

June 11-13. Presbyterian synod of Indiana, Hanover college, Hanover, Ind.

July 16-20. Summer institute of church music, Northwestern university, Evanston, Ill.

July 20-25. Triennial convention of the world's W.C.T.U., Stockholm, Sweden.

Next Week

In next week's issue Rabbi Abba Hillel Silver, famous Jewish leader of Cleveland, will reply to the article by Joseph Ernest McAfee, "Jewish Solidarity in America," which appeared in The Christian Century for January 10.

In the same issue, Prof. Wilhelm Pauck, of the Chicago theological seminary, and Dr. E. G. Homrighausen, of Indianapolis, will reply to the review of Karl Barth's recently published volume of sermons which Dr. Henry Nelson Wieman contributed to the February book number. Dr. Wieman will comment on the two replies.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME LI CHICAGO, FEBRUARY 21, 1934 NUMBER 8

EDITORIAL

THERE can be no mistaking the sinister meaning of what is happening today in Europe and in Asia. The world is plunging toward war. Like dominoes in a child's game, one crisis is precipitating the next, and there is but little reason to hope that this procession of catastrophes can be stopped short of renewed world conflict. The very fate of civilization seems at the mercy of a progression of brutalized events that have escaped from rational control. In only two countries does there remain even an approximation of aloofness from the immediately threatening disaster. But this will not last long once the storm actually breaks. There is the most instant need, therefore, for action to preserve the peace status of these two countries—the United States and Great Britain. Hope of preventing the imminent world war lies, so far as the human eye can see, in convincing the other nations that these two, with their overwhelming resources, will neither enter the conflict nor place their resources at the disposal of the contestants. Yet, at this moment which calls for swift and unmistakable action, both governments are fumbling. Britain is piddling along with the war-encouraging slipperiness of the recent Simon memoranda; the United States is passing an unprecedented naval building bill.

Act for Peace Now Before It Is Too Late!

Moral and Labor Forces Must Combine

SENDING resolutions to the President or to the British prime minister regarding such national policies is too weak a procedure to mean anything in the face of this crisis. This truth must be faced; neither of the two governments has as yet felt any genuine compulsion of public demand to take an effective stand for world peace. The initiative—if there is to be an initiative—must come from other sources. It must come from the moral forces and from the organizations of the workers who, if war breaks, will furnish the cannon-fodder. Not a moment should be lost in securing an alliance between these forces, both in this country and in England, with a view to putting an irresistible pressure for peace on the two governments. Let the churches take the lead! Let officers of the Federal council confer *this week* with representatives of the National Catholic Welfare council and of the Central Conference of American rabbis. Then let a joint representation from these bodies meet with representatives of all denominations devoted to peace, all societies that claim to work for peace. Most important of all, let the American federation of labor and all other responsible labor organizations be included in the counseling. Together let these bodies speedily call and hold a national convention in which they can unite their strength to demand of the government a peace program that will hold out promise of actually keeping this nation at peace.

British Aid Should Be Forthcoming

AMERICA'S moral and labor forces should take this positive action in behalf of peace immediately, before it is too late. The things to be asked of the government are clear. Strict embargoes should be laid on the shipment of materials or credits to nations now moving toward war; America's purpose to keep not only herself but all her resources from involvement in any conflict should be made unequivocal. The moral and labor forces, if they combine quickly and act resolutely, can secure this action from the government. But this demand for peace need not be confined to the United States. The same forces can be mobilized in Great Britain, perhaps more easily and quickly than in this country. They can demand adoption of the same policy on the part of the British government. Between them, these moral and labor forces on both sides of the Atlantic, if thus mobilized, may be able to save the people of Great Britain and this nation from another descent into the valley of death. More than that, it is not yet utterly beyond hope that if such action can be secured from the two governments, the leaders of other nations may be brought to their senses, and the prospect of imminent war escaped. But this hope, growing slimmer every day, depends upon instant and daring

action. If the moral leadership and the labor leadership of the two English-speaking nations is not capable of such action—if it permits the drift toward war to continue without attempting to challenge it dramatically and with a concrete proposal for new declarations of national policy—then the outlook for civilization itself is full of horror.

Have the Nazis Swallowed German Protestantism?

NOTHING is to be gained by blinking the facts; the nazi campaign to gain control of the Protestant churches of Germany seems to be on the point of winning a complete victory. Reichsbishop Müller surveys a scene in which he appears to be as unchallenged a dictator over the ecclesiastical realm as is his patron, Hitler, over the nation as a whole. It is possible that appearances may be deceitful; the opposition to nazification of the churches may only have been driven underground, and may emerge at some future date with renewed power. But today Dr. Müller is in control. The Protestant bishops have bowed to his authority; the pastors, discouraged by the surrender of their superiors and hounded by the police, have stilled the voice of protest. If the Pastors' Emergency federation is not dead, it is at least sleeping. The Christian Century's Berlin correspondent, whose two dispatches in this issue throw an amazing amount of light on the whole situation, thinks that the one responsible for this snuffing out of the pastors' revolt has been General Göring. He sees von Hindenburg as actively sympathizing with the effort to preserve the church against nazification, Hitler as leaning first in one direction and then in the other, but Göring bursting in with the iron power of the state to smash all opposition into the ground. This interpretation may be correct; Dr. Turner has had exceptional sources of information throughout this period of crisis. But the question of personal responsibility is, after all, a minor one. The result matters most, and the present result seems to be that, after weeks of gallant opposition, the protesting pastors have concluded that the fight is hopeless and have bowed to the imposition of the nazi yoke of Reichsbishop Müller.

Will the Nazis Absorb German Catholicism?

ONE immediate effect of the success which the nazis have won in forcing their rule on the Protestant churches is to be seen in the increased pressure which they are putting on Roman Catholicism. A new assurance has come into nazi dealing, both with the vatican and with the Catholic authorities in Germany. Priests who are suspected of disloyalty to the nazi regime are being subjected to astonishing physical indignities; shots have even been fired at the cardinal's palace in Munich. And the vatican now finds, to its sorrow, that by leaving questions of the scope and control of Catholic organizations open for later negotiation when the concordat was signed last July, it postponed the settlement of those questions to a time when the nazis would feel strong enough to demand settlement on their own terms. A dispatch in the New York Times for February 12 thus summarizes the demand which German Catholicism is now facing: "If to a nation goose-stepping like an army in all its acts and thoughts the [Catholic] church is willing to act as army chaplain, it will find open arms in the nazi camp." Most sinister development in the German church situation, however, is the appointment of Alfred Rosenberg as nazi controller of all cultural activities, including churches. That Hitler should dare to choose the author of "The Myth of the Twentieth Century," the most radical opponent of Christianity and the most violent apostle of anti-semitism in Germany, to be *führer* over all religious organizations carries a significance that cannot be discounted. It may have been that when Dr. Turner wrote his dispatch of February 2 (see page 262) Hitler's position on the religious issue was still undecided. But when he turned German religion over to the control of Alfred Rosenberg, that dark-minded adventurer from Riga, Hitler cast his vote.

For the Regulation of The Stock Exchange

OF Senator Fletcher's bill for the control of the stock exchange, which was introduced in both the senate and the house immediately after the President's message on the subject, the most that can be said at this time is that it is good as far as it goes and that it will prevent the more dangerous abuses of stock market speculation if its provisions can be effectively enforced. Mr. Fletcher himself says that it does not go as far as he would like to go, and he hopes that it may be strengthened by amendments. It is not an administration measure in the sense that it will be pushed through in its present form under pressure of executive influence. As it stands, the measure prohibits the manipulation of security prices, pools, wash sales, the spreading of rumors anticipating price changes, purchase of stocks on narrow margins, short sales except under restrictions. It gives the federal trade commission supervisory powers over stock exchanges, including the right to investigate the condition of corporations whose stocks are listed. Some of these provisions will obviously be difficult to enforce. A law against "rumors," for example, will not be easy to make effective. The measure will not prevent speculation, nor is it intended to do so. The chief thing that it undertakes to accomplish is to prevent the robbery of speculators as well as investors by crooked insiders. So long as the crooked insiders remain crooked on the inside, neither this law nor any other can prevent all the abuses which are incident to the system which the stock market represents, but it should check the more nefarious forms of abuse which have been revealed in the senate committee's recent investigations. The result of this is much farther reaching than the mere protection of the lambs who go to speculate and remain to bleat about their losses. Half (or more or less) of the transactions on the stock exchange may be gambling pure

and simple, but it vitally affects the business of the country. Read the review of recent books on the stock market, on page 255.

War Clouds Thicken Over the Far East

SOVIET RUSSIA may be devoted to peace, as she alleges, but she is taking one of the most dangerous methods of seeking it. This year's session of the all-union communist party congress at Moscow has been little more than a series of warnings to Japan, all delivered in the most provocative tone. The session opened with Stalin's warning to Japan to take her "swinish snout" out of the soviet "potato patch," and it has included speeches in similar vein by practically every conspicuous Russian leader. It reached its climax, however, with the speech delivered by General Blücher, commander of the soviet far eastern army, on February 10. Blücher, after calling the recent Japanese statement concerning the size of the Japanese forces in the trouble zone a lie (which it probably was, since all war offices lie about such matters), went on to reassure the party delegates as to Russia's military readiness for a fight. With heavy sarcasm he twitted the new Japanese army chief, General Hayashi, concerning his fears as to the strength of the Russian air and tank corps now on duty in the far east, assuring the Japanese commander that, however inaccurate his information, he could rely on the fact that the Russian strength, in both these branches of the military service, was superior to the Japanese. This comes dangerously close to the small boy's trick of putting a chip on his shoulder and daring his enemy to knock it off. In the meantime, Americans who are concerned lest the United States become involved in any outbreak in the far east will do well to note that the Japanese have set a full-fledged propaganda office at work in Washington, under the direction of Mr. George Bronson Rea, an American citizen who has rendered notable service as a Japanese propagandist in the far east. Mr. Rea is opening his campaign by agitating for abandonment of the Stimson doctrine and recognition of Manchukuo.

The Army Will Fly the Mails

COMMERCIAL aviation is so new, so necessary, and so hazardous as an investment, that few have begrudged the subsidy that it received from the government in the form of mail contracts at figures which meant a net loss to the post office department. We wanted air lines; somebody had to pay for them because they could not pay for themselves; and to support them by mail contracts was as good a way as any. That has been the argument. Now, after some months of investigation by a senate committee, it appears that this struggling and heroic industry with a touch of the romantic about it has been growing exceedingly fat on excessive payments for carrying the mails and on unreasonable prices for planes sold to the army and navy. Mr. Boeing, of the United Aircraft and Transportation company, repudiated as a baseless slander the charge that he had made fifty-one million dollars and said that he had really made only twelve million—out of an investment of $487,000! Other companies made annual profits of from 10 to 90 per cent. (The 90 per cent was exceptional. Profits seldom ran above 40 per cent.) The highest earnings were made by companies that furnished planes to the army and navy. Patriotic preparedness advocates have been urging that both branches of the service need more planes for national defense. The patriotism of the manufacturers took the form of furnishing half the number of planes that could have been made, at a fair profit, for the available funds. "Contact men" at $25,000 a year and expenses have been employed to push sales and make mail contracts. Some of them had especially good "contacts" because they had but recently been in the federal service. Through all this mess of entanglements, the President and the postmaster general cut with two swift blows: one canceling all mail contracts with commercial companies; the other ordering the army to take over the job. Colonel Lindbergh protests that the companies are being "convicted" and "condemned" without a fair trial. He errs. Nobody has been convicted or condemned. The government has tried to do business with the companies and, after a long investigation, it finds that it has been overcharged. To call the deal off and make other arrangements seems rather the sensible thing to do.

Dry Cause Has Too Many Leaders

REORGANIZATION of the dry forces is an immediate necessity if they are to continue to deserve the name of forces. There seems to be no difference of opinion on that point. The only difference is as to the procedure which should be followed in effecting such reorganization and formulating a new program. Nothing is more certain than that this task should not be assumed by the Anti-saloon league. Mention has already been made of the call, issuing from the Anti-saloon league convention, for a meeting which has been set for February 28, at Philadelphia. (See editorial, "The Churches and the New Liquor Issue," in The Christian Century, February 7.) Before that call was issued, announcement had already been made of a nationwide conference of church leaders, under the auspices of the National prohibition emergency committee, to be held at Washington, March 7 and 8. The Washington meeting had been arranged last October at a conference attended by representatives of the Anti-saloon league. For the league now to call another meeting for the week preceding was to introduce fresh confusion into a situation which was already sufficiently confused. In view of the fact that many of the same persons would be expected to attend both meetings, if both were held, and that the first would be certain to take the wind out of the sails of the second, the Washington meeting has been canceled by the committee which called it. Under the circumstances, it was the

wise thing to do. But the circumstance which made it necessary is only one more evidence of the importance of a new deal in the organization of the anti-liquor forces. Doubtless the old organization with the old personnel can continue its existence and mark time for an indefinite period, if that is what it wants to do. It can muddy the waters and divide counsel until this generation passes. But that surely cannot be what it wants. There are times when the best service that an organization can render to the cause for which it exists is to disappear.

The Outlook for France

THE vast land mass of Europe and Asia has become such a seething cauldron of trouble, present and incipient, that it is more difficult every week to pause to consider the state of any single portion. So persistent is the feeling that, before another issue of a weekly publication can be prepared, the whole map may have burst asunder that the commentator feels under a sort of obligation to deal with nothing less than developments on a continental scale. Yet recent events in France deserve attention in some detail, although the sound of the machine guns in the Place de la Concorde has been drowned, before this issue can be sent to press, by the thunder of artillery in the streets of Vienna. For the bloody overthrow of the Daladier cabinet, the wild disorder that surged along the Paris boulevards, was more than a portent of the fate of France. It disclosed in two tragic days the terror, the disintegration and the impotence that lie at the core of modern life. And in so doing it disclosed the probable fate of Europe.

France came out of the world war the dominant power in Europe. She underwent frightful sacrifices between 1914 and 1918. Without her allies she would have fared no better than she did in 1871. But her sacrifices and her alliances gave her the rewards which, in the eyes of her national leaders, constituted victory. She established her military supremacy over Europe; Clemenceau, her "tiger premier," dictated the network of peace treaties; she inflicted colossal indemnities; she ringed Germany about with an iron circle. And today? Today she is stricken within and without. Her Polish alliance is dissolving; her Czech alliance totters under the collapse of Czech finance. She cannot trust Italy; Great Britain now takes the lead in supporting the rearmament of Germany. But this disintegration of France's foreign policy is more than matched, in ominous significance, by the revelation that there is no confidence at home. Someone has characterized the tragic aspect of the contemporary world as a case of "little men dealing with great issues." Certainly it is thus that great masses of Frenchmen have come to think of their own government. The results were registered in the Paris uprising.

Our readers have followed the events which took place in France, beginning in Paris and spreading to other parts of the nation, on February 6, 7 and 8, as these have been reported in the daily press. We therefore do not need to recount the progression from the downfall of Chautemps to the formation of the Doumergue cabinet. The Stavisky affair, as was said last week, was merely a final incident in the long series which culminated in gunfire and barricades. But the popular anger precipitated by the Stavisky scandal had been nurtured on such elements as these:

Resentment at the partisan maneuvering and practical ineffectiveness of the chamber of deputies.

Resentment at the actual outcome of the past fifteen years of foreign policy.

Resentment at the rising burden of taxation and at the rising tide of unemployment.

Resentment at the indications of graft in public life.

Fear of further devaluation of the franc.

It is quite impossible to dissect out all the influences which combined to produce the uprising in Paris and say which ones were most to blame. All of them played a part. Confrontation with Hitler's Germany; the American raid on gold reserves; the return of Daladier to the premiership within a few weeks after he had been rejected. France had had eight governments in two years; the rate of overturn was increasing; with the increase grew a sense of the appositeness of the French proverb, "The more they change, the more they are the same." Under the stress of all these circumstances public confidence vanished.

The new government that has been formed under the lead of the former president, Gaston Doumergue, is somewhat like the national government which Ramsay MacDonald formed in Great Britain in 1931. Like that, it gains its initial strength largely from three elements: loss of confidence in the ability of the leftist parties to govern; growth of belief that the national crisis required a "strong" coalition; confidence in the personal character of the premier. It is a government of conservatives; its policies will be right-wing policies; France has turned to it because it gives promise of "vigorous action" and because it is as different from the various shades of socialist government recently in office as can be obtained within the framework of the republic.

But the new Doumergue government is in power far more because of a lack of alternatives than because the French people, as a whole, have embraced reaction. Consider the choices which were before France when the crisis of February 6 arose.

There were the royalists, Bourbons and Bonapartists. They had a certain nuisance value; they touched off the public demonstrations and they started throwing up the barricades. But no Frenchman—outside the royalists' groups—takes seriously the prospect of a monarchist restoration.

There were the communists. These too showed power as agitators. But again, France is still a long way from allowing the communists to rule. As a matter of fact, the actual effect of the strident communist demonstrations seems to have been to scare large numbers of middle class Frenchmen into the arms of the conservatives—a result exactly parallel to that in Germany and England.

The socialists—by which we mean the loose confederation of left wing parties which put Daladier back in the premiership—offered France a genuine alternative. Daladier returned to office, evidently profiting by his earlier experience, as well as by the disasters which had befallen socialist governments concerned with parliamentary correctness in Germany and England. He proposed a government wholly leftist in complexion and program, and ready to maintain itself by force, if necessary. To that end, he removed the Paris chief of police, a bulwark of the conservative forces, and he moved on the bickering chamber demanding his mandate of office in much the mood that Cromwell moved on parliament. Behind locked doors, Daladier forced his vote of confidence by a large majority. But when it developed that the maintenance of such an aggressive regime involved an actual readiness to shoot, Daladier knew that he could no longer rely upon the support of his own followers. Hence his swift downfall.

France faced still another alternative at that moment of crisis. She could have turned to fascism. But she did not. Why? Largely because fascism itself was not ready. The French "leader" of a fascist host has yet to appear. Had he been available on February 8, there was at least as good a chance that the power would have fallen into his fist as into the hands of any such cabinet as Doumergue now heads. But the fascist messiah was not ready; the "national cabinet"—that is to say, the combination of conservatives and army officers—was. It offered an end to the riots; new elections with a cleansing of the chamber; a "strong" foreign policy; an assurance—at least for the moment—against devaluation of the franc. A concentration of opinion on the part of the upper and middle classes swept it into power.

What will be the fate of the Doumergue coalition? So many elements, foreign and domestic, will play parts in answering that question that prophecy is useless. One word of warning, however, seems justified. The average Frenchman, remembering what happened to his savings in 1926 when the franc was cheapened 80 per cent, lives in terror of further devaluation. If the new government is forced off its gold standard, and if that leads to a new cycle of deflation and that to a further devaluation of the currency—as it has in the United States—its chances for survival are small. It is difficult to believe that any parliamentary government that could be formed could successfully guide France through another period of devaluation in which the *rentier* and the peasant saw wiped out the 20 per cent of savings which they managed to preserve from the catastrophe of 1926.

Europe is walking the road of the dictators. France escaped a dictatorship last week largely because the dictator was not at hand. But if the coalition to which her middle and upper classes have now resorted does not end her recurrent crises, the next step is almost certainly the lodging of power in the hands of some "leader." Russia, Poland, Italy, Germany—all these have turned to dictatorship as their political and economic extremities increased. Today immense sections of the popular press are clamoring for a fascist regime in Britain. It does not seem at all improbable that, before another decade has passed, European civilization—if it has not been destroyed in another war—will be under the control of a group of national dictators who, whether they call themselves communist or fascist or by any other name, will be alike in the ruthlessness with which they handle power. It is that which Oswald Spengler, in his new book "The Hour of Decision," foresees and hopes for, as he calls on Europe to return to the Caesars. Can the United States avoid feeling the effect if Europe answers Spengler's call?

Lutherans and Protestants

A NEW classification of Christians is proposed by a considerable group of Lutheran pastors of the Chicago area. It is to be no longer "Catholics and Protestants," if their view can be made to prevail, but "Lutherans, Protestants and Catholics." The resolution of protest on the part of these Lutheran ministers against being classed as Protestants represents less than two hundred out of many thousands, yet it doubtless expresses the position of many more than those who directly participated in it.

The specific stimulus to this pronouncement was the publication of the replies to a questionnaire circulated by Professor G. H. Betts of Northwestern university inquiring into the beliefs of the clergy of all denominations. The returns showed how much more conservative in theology the Lutheran ministers are than the majority of ministers of other groups. They might, indeed, be said to show that the Lutherans alone, among the bodies which have been popularly denominated Protestant, remain virtually unaffected by those changes in attitude toward the Bible, in world-view and in understanding of the Christian faith which have so profoundly altered religious thinking during the past half-century.

The questionnaire of somewhat similar import was formulated in 1929 and was sent to five hundred ministers and two hundred theological students in five widely separated seminaries. The answers, compiled and presented by Professor Betts in a volume entitled "The Beliefs of 700 Ministers," showed a large percentage of what may, to use a vague and unsatisfactory term, be called modernism, and more of it among the students than among the mature clergy, but very little among either in the Lutheran column. For example, it was found that only 77 per cent of all the ministers and 33 per cent of the theological students considered the New Testament an absolute and infallible standard of religious belief. Less than half of the ministers thought that creation took place in the manner described in Genesis, and only one in twenty of the students thought so. One-third of the ministers and three-fourths of the students held that the inspiration of the Bible is not unique in kind as compared with that of other great religious literature. These answers imply nothing more than a rather elementary form of mod-

ernism, but the roots of the matter are indisputably there.

The new thing is that a questionnaire essentially similar was recently sent to all ministers and theological students in the Chicago district, with similar results. A tabulation by denominations, however, shows the Lutherans standing quite apart from the other denominations. Most of the non-Lutheran clergy repudiated belief in "heaven as a place," "hell with burning," and "angels" as traditionally conceived. Missouri Synod Lutherans consider that this rationalistic drift decisively differentiates all other Protestants from Lutherans. They are willing to surrender the name which has been the most general designation of non-Catholics since 1529—it never was a very good name anyway—and they demand that Christendom henceforth be considered as consisting not of two but of three main divisions: Roman Catholics, who find the seat of authority in the church and specifically in the bishop of Rome; Lutherans, who find it in the scriptures taken in toto as the Word of God; and Protestants, who are alleged to find it in reason, or in experience, or do not find it at all.

It might be pointed out that this trichotomy is rather deceptively simple; that it fails to take account of the Roman Catholic profession to accept biblical authority as absolute, or of the large number of non-Lutheran Protestants whose dependence upon it is as unquestioning as any Lutheran's, and of the fact that liberal Protestants (in their own judgment, at least) show more reverence for the Bible by taking it for what critical study shows that it actually is than they would by taking it uncritically for what it is not. The point need not be argued. What is quite obvious without argument is that neither the Christian world as a whole nor Protestantism in particular is going to ratify a classification based upon the proposition that Lutherans believe the Bible and nobody else does.

It has frequently been proposed that all existing Protestant organizations should be scrapped, since the lines between many of them have become so dim that they can scarcely be traced without diligent and expert research, and that new alignments should be made on the basis of those lines of cleavage which actually and visibly exist. There are plausible objections to such procedure and the thing is not likely to be done in any sweeping and concerted fashion, though there will and should continue to be mergers of denominations which are distinguished only by differentia of purely antiquarian interest. But when and if a consolidation of fundamentalists into one body occurs, it will be by no process so simple as setting the Lutherans apart as the one body that is true to the Bible and the ancient faith, and the relegation of all other non-Catholics to the category of indiscriminate "Protestants."

But in this connection it is well to note the existence of a significant tendency within Lutheranism toward a form of Catholicism. There are Lutherans, and many of them, who are irked by the designation "Protestant" as much as the Anglo-catholics are, and for much the same reason. They have yearnings toward the mass, with a proper accompaniment of vestments and ritual, and toward a revival of reverence for the authority of the church. They do not hesitate to say that a Lutheran form of the Oxford movement is now in process of development. This also may have something to do with the willingness of the Missouri synod clergy to repudiate the Protestant label while escaping from association with those whose faith does not include a localized heaven and a hell of burning fire.

The experience of the church in Germany during recent months has drawn it in the same direction; that is, toward the quest of some sort of inclusive catholicism within which the bodies established by law—Lutheran, Evangelical, Roman Catholic—may be integrated into a single and solid national church. From such a coalition, the independent churches—Methodist, Baptist, and the others hereafter to be called Protestant if the Lutherans have their way—would inevitably be excluded by common consent, including their own.

The utter improbability that the Roman Catholic church would enter into such an arrangement on any terms other than the submission of the others to Rome is no bar to the contemplation of the idea as a patriotic desideratum. Chancellor Hitler months ago expressed the hope that a unification of the churches might be one phase of the cultural unification of Germany. It has been echoed more recently by some of the ardently nationalistic Lutheran leaders. It won't work, but the idea may cast its spell not only over those who are involved in the effort to build a new Germany but over many earnest Lutheran ministers and laymen far from the scene of that struggle.

The way to union with Rome may be blocked by insuperable obstacles, and the hope for such a union may be too dim for formulation. But it is not hard to believe that the desire to disown kinship with the individualistic, independent and more or less "rationalistic" churches is partly—though perhaps only subconsciously—motivated by the desire to make Lutheranism (whether with or without affiliation with Rome) a church of power and authority, a church whose visible homogeneity shall match its mystical unity, a church free from entangling alliances with modernistic Protestantism, a church worthy to be the ally and instrument of a regenerated reich—a Church with a capital C.

The Ruin

I—He does not know we are here. Let us sit on this knoll and watch him paint.

MYSELF—His mind is in another world.

I—He is painting that old ruin over there.

MYSELF—A medieval castle.

I—But look. His picture is more beautiful than the ruin.

MYSELF—You are right. And now the ruin seems more beautiful.

I—His picture is not true to life. He has idealized the ruin.

MYSELF—Yes, yes. How real the picture is.

ARTHUR B. RHINOW.

Who Fights the Pure Food Bill?

By T. Swann Harding

IT BEGINS to look as if we may soon get a better and tighter food and drugs act. This will happen if the revised form of the act, introduced by Senator Copeland on January 4, 1934 as S. 2000, is enacted into law. That in turn, cannot occur unless consumers are aroused, as they have not been so far, to demand remedial legislation, and unless the avowed enemies and certain pretended friends of a better "pure food law" are defeated in their efforts to kill the bill by frontal attack or, more invidiously, to knife it from the rear.

Bills to protect consumers from fraudulent, adulterated, misbranded or actually harmful foods, drugs, and cosmetics have always had bitter enemies. Not the least of these has been a lethargic public opinion and a reluctance to pay the increased taxes that more effective consumer protection would require. Consumers have also suffered a lack of organization unknown among advertisers and producers, while their putative defenders have all too frequently been ignorant, biased, and misleading publicity seekers.

Pure Food Law of 1906 Outworn

The food and drugs act of 1906 was at best a compromise measure and its numerous loopholes have now rendered it an anachronism. For many long years—indeed ever since 1912—officials in charge of its enforcement have, in their official reports, been pointing out its weaknesses and demanding better legislation. Today, no matter how conscientious these officials are or how much money is spent, the public can be given only imperfect protection under the present law.

This is to be expected. It is no mystery. Many new drugs and food elements have appeared or have come into common lay usage since 1906. Mass production has increased and novel forms of economic sophistication and deceit are profitable today which then were not. New types of "health" or "resistance-building" foods have appeared and undergone notorious advertising exploitation. Accumulated prosecutions have uncovered the weaknesses of the law. We need a new one. It is most unfortunate that we have no giant muckrakers capable of pointing out this necessity. It is deplorable that their pygmy progeny, commanders of the guinea pig legion of death, misdirect their fire, misinform the public, pretend to befriend better legislation, but actually impede its progress by their prejudice, ignorance, and hysteria.

The original revision of the food and drugs act was prepared essentially by the scientific and legal staff in charge of the enforcement of such legislation in the department of agriculture. It was, to all intents and purposes, an administration bill and had the active backing of Prof. Tugwell, whose name could not with any accuracy be applied to it, however. It was applied by enemies of the bill doubtless in the effort to discredit this extraordinarily active and clear thinking member of the so-called "brain trust." The bill was introduced in the senate with enthusiasm by Senator Copeland and it became S. 1944. That was in June, 1933. Hearings on the bill were set for early December, 1933 and occupied two days. The bill was then and still is the Copeland bill, the senator having manifested every desire to be associated with this remedial legislation.

Attacks on the Copeland Bill

At the hearings before the senate committee the advertising fraternity appeared in profusion. Consumers, unfortunately, were not so clamorous to be heard. Mr. Campbell, chief of the food and drug administration, made a masterful presentation of the bill and the great need for its passage. This was attested even by his bitterest enemies, the directors of Consumers' Research. All sorts of protests against the bill were made by the less scrupulous representatives of advertising, and of the food, drug, and cosmetic industries. Many of these protests were grotesque, such as the charge that a dictator was to be set up in the department of agriculture who would be above the law, and that a bill predicated upon the continuance of self-medication was intended utterly to destroy the patent or proprietary medicine industry, and would wipe out large sections of the cosmetic and food industries as well. The essential basis of these protests was the fact that the bill forbade any advertising of food, drugs, and cosmetic products that was false or misleading even by inference or ambiguity—i.e., skilfully using the truth to deceive.

Inarticulate Consumers

Consumers did not appear as a body. Their only apparent representatives, as an organized force, were the militant dictators of Consumers' Research who presented a truculent protest against the whole proceedings, who demanded that Senator Copeland vacate the chairmanship of the committee, and who desired that an altogether new start be made and their own kind of bill considered instead. One can applaud their virtuous indignation regarding matters they do not wholly understand, for such reformers never trouble to apprehend all the facts before bursting into tumultuous eruption, but at the same time one wonders why they did not prefer wholeheartedly to join forces with those who wanted a better law in order to get the best possible law that could be passed at this time.

Had Messrs. Kallet and Schlink of Consumers' Research sought to aid the consumer as much as possible under the circumstances, had they presented the consumers' case with vigor and at some length, as it was hoped and supposed that they would, the bill ultimately introduced as S. 2000 would undoubtedly be a stronger document today. But when attacks upon the bill appeared to preponderate, for the representatives of advertising and industry were out in force, when consumers themselves seemed apathetic, and when the

self-appointed champions of the consumers dissipated their fire by blazing away at nothing in particular, we who have the consumers' benefit truly at heart may be glad the bill remains as good as it is. Also on January 4, there was introduced in the house of representatives by Mr. Black H. R. 6376 which embodies the fondest desires of the patent medicine group and which would, if passed, give even less adequate consumer protection than the present law.

How Good Is the Copeland Bill?

It is time to ask how S. 2000, the present Copeland bill, differs from the original administration bill, S. 1944. The latter required that patent medicines disclose their complete formulas on their labels. It is true that such disclosure in technical terms of a list of what are often impotent ingredients, and of formulas which are practically without exception common, well known, and unpatentable for that reason, would not afford the consumer a great deal of additional immediate protection. But consumers might gradually learn the names of certain drugs and could inform themselves about the impotent or irrational character of certain mixtures common in proprietary remedies.

That provision, then, was lost. S. 2000 attempts, however, to accomplish the same purpose by compelling the manufacturer of a remedy to declare on the label the presence of all stimulants, depressants, sedatives, and cumulative (habit-forming or toxic) drugs it contains; which, being interpreted, is about all the drugs that could have any potency for good or ill. In addition, S. 2000 requires only that palliative remedies bear on their labels the manner in which they effect such palliation; they are not required, as in the original bill, to add the words, "Not a cure."

"False and Fraudulent"

Two or three other points are, however, important. Under the present law, in order for the government to win a case against a patent medicine making dishonest therapeutic label claims, it is necessary for it to show not only that these claims are false but also that they are fraudulent, and fraud is an exceedingly difficult contention to establish legally. Moreover, even when it establishes its case, the government has, under the present law, no control whatever over general advertising in newspapers, magazines, over the radio, on billboards or otherwise. Furthermore, the definition of the word "drug" in the present law does not include preparations and devices to correct abnormal bodily conditions which are not, strictly speaking, diseases, nor does this law cover cosmetics.

Consequently poisonous cosmetics may be sold freely and all sorts of fraudulent medical devices for correcting bodily abnormalities can sell quite unmolested. Even when the government wins a case, as it did against the horse liniment, B. & M. (good for beasts and man), a common liniment recommended to cure lung tuberculosis, it is powerless to proceed against the exploitation of such remedies over the radio and by means of general magazine advertising. Consequently the administration bill, S. 1944, was drawn to cover false advertising, devices and gadgets, and to make it unnecessary for the government to prove fraud as well as falsity in therapeutic claims made on nostrum labels.

In S. 1944 false advertising was defined as that which was "untrue, or by ambiguity or inference creates a misleading impression," a definition standing squarely upon the language of supreme court decisions. In the committee bill introduced by Senator Copeland as S. 2000 this becomes "false or misleading in any particular," which is essentially a weakening of the bill, because true statements of fact are often cleverly used by unscrupulous advertisers to produce false impressions that are to their own pecuniary advantage. Hence it is that the Black bill, H. R. 6376, is acceptable to advertisers because it defines false advertising as that in which "any particular representations of fact are untrue" but excluding "statements which involve matters of opinion."

Finally, on this point, S. 2000 gives the secretary of agriculture the right to make public periodical reports of all actions under the law only after "rendition of final judgment in proceedings against it except in cases involving imminent danger to health or gross deception of the consumer," whereas the original bill provided for publication of such information for consumer guidance immediately that action against or seizure of a product had been instituted.

Why the Advertisers Are Opposed

In broad summary, the Copeland bill may be compared with Dr. Wiley's old law as follows: The bill extends jurisdiction to general advertising and demands that this be not false or misleading in any particular. For that reason above all it has aroused the enmity of certain advertisers, magazines, and producers. It extends jurisdiction to cosmetics and to therapeutic devices and products supposedly corrective of abnormalities not, strictly speaking, diseases. It limits added or naturally occurring poisons in foods to specific tolerances set by toxicologists, and absolutely prohibits their presence if necessary to protect the public health.

It authorizes the establishment of definitions and standards for foods; these standards are not above the law, but they do have the force and effect of law, unlike present advisory food standards. Court review is, however, always permissible. The bill authorizes the requiring of manufacturing permits when food may be injurious and the public cannot otherwise be protected effectively. It gives additional control over false and misleading therapeutic claims for drugs and it requires more fully informative labels. Penalties for violation are substantially increased.

The bill is not ideal by any means. In an intelligent and socially conceived system obviously bodies of technicians would decide upon the allotment of capital to certain enterprises and no funds would be wasted in the manufacture of sophisticated, fraudulently labeled, dishonestly advertised, manifestly superfluous, or flagrantly—or even slightly harmful—products. From the way things are going there is some hope that we may reach such a system in a reasonable period of time. Meanwhile should we do the best we can or simply,

like the inspired hornets of Consumers' Research, refuse to give any law wholehearted backing unless it embodies every possible perfection we can devise?

Getting the Half-Loaf

It seems only intelligent to get what we can now. Immediate transformation into a socially conceived system can be accomplished only at the cost of a perhaps bloody revolution. It appears far wiser to accomplish this purpose by a process of orderly evolution which, step by step, will increase the public control of business and industry for the social good. The Copeland bill is a step in that direction. It should be passed so that within five or ten years we may, when we have reached that eminence of social mindedness, enact legislation that is far more perfect. It is antisocial to oppose the bill because of its imperfections and it is unfortunate that the consumers' advocates prefer to be antisocial at this critical time.

Naturally magazines that depend upon advertising see danger in the bill and refuse to publish anything in its support. Therefore the Ladies' Home Journal calls it "meddling" (February 1934 issue) and asks for its defeat, while Better Homes and Gardens (for the same month) expatiates on "The Menace of Tugwellism," signed by "The Editors," and makes the same plea. We are told that the bill would destroy "all" proprietary drugs and medicines, that it is tyrannical and oppressive, and that it menaces business—one wonders how. Perhaps by depriving honest business men of the unfair competition of the unscrupulous.

If misleading advertising is to be curbed consumers must become agitated. They must realize that a new food and drugs act is badly needed and that we stand a good chance of getting it as a natural, integral part of the new deal, if the public desires that. But they must realize that the bill has powerful enemies and that their own self-anointed representatives may produce even worse emasculation of the bill on the floors of congress by failing to serve the consumers' best interests wholeheartedly and vigorously.

The public must not be lulled into false security by siren songs from guinea pig reformers. These reformers pose as public benefactors and declare that we need only turn the rascals out and appropriate more money for all to be well. As with the industry-sponsored Black bill, these gentlemen say that they wish fraudulent drugs, foods, and cosmetics to be regulated, but they wish also to write their own bill, and to have the regulation performed in accordance with their own dictates. They forget that in such a country as ours all legislative measures are compromise results of a tug of war between many antagonistic groups.

There are no rascals to turn out. Dr. Tugwell has said as much himself. While more money for enforcement of the present law might be beneficial, we most of all need a new law, provided with modern regulatory provisions. In 1926 two amendments were proposed to the then food and drugs act. Both would have weakened it. Neither passed. Why? Not because consumers protested them, but because public spirited congressmen saw their intent and voted them down. At that time Dr. C. A. Browne, in charge of enforcing the food and drugs act, spoke mournfully in his annual report about the "complacency on the part of the public" and its "apparent indifference," and said: "The public as a whole has given little indication that it is concerned about these attempts to weaken food and drug control legislation."

Is the public concerned now about an effort to strengthen, not to weaken, the legislative protection against fraud? If so, let it speak out.

Are the Churches Insolvent?

By Arnaud C. Marts

THE DEFLATION of nearly every phase of our organized life in recent years has provided our essayists with an unprecedented amount of critical material and has set up tempting targets for their critical barbs which they have not neglected in any discernible instance. Rich titles may be found in our periodicals which suggest the degree to which the critics have indulged themselves: Another Golden Age Gone Haywire; Eclipse of the Superman; Listening for Religion's Last Gasp; Confidence in Whom? Racketeering on Parnassus; Can Trusts be Trusted? Privateering as a School for American Statesmen; What's Wrong with our Colleges? Are Bankers Intelligent? Fifty Unstuffed Shirts, and so on and on.

It is smart to be critical, especially toward those institutions closest to us; it is rotarian, for the moment, to be appreciative or complimentary. But after four years of sordid revelation and scathing denunciation, the spirit of man yearns to be told occasionally that after all there is some little good in him and about him. Surely not all education is archaic, nor all government stupid, nor all business shamelessly selfish. There must be a point beyond which self-criticism becomes overdrawn, distorted, essentially untrue. Beyond that point criticism sears instead of cauterizes, deadens instead of quickens.

Attacks on the Churches

But the purpose of this article is not to spring to the defense, against gleeful critics, of the constructive aspects either of education, or of politics, or of business. These passing allusions have prefaced a brief defense of an institution which is far more precious and infinitely more important than either or all of these other three.

It is not surprising that the Christian church has not

escaped the attacks of a rampant critical attitude. For its own good, the church should not be immune. But criticism, to be socially useful, should be based upon facts rather than upon widely accepted untruths. The theme of most of the current criticism against the church, which recurs in nearly every critique and which is cited by those seeking to prove completely opposite contentions, is a perfectly false, though generally believed, premise. "America's Bankrupt Churches." We have heard this theme so frequently, with slight variations in phraseology, that the resultant mental image of the Christian church in America is that of a weak, helpless, useless, pauper institution.

The theme is used by essayists and preachers to bolster any argument which they may be making. Says a distinguished fundamentalist: "Contributions sink lower and lower.... The bankruptcy of modernism is everywhere apparent." And the modernist asserts: "The preaching of the 'old time' gospel has emptied the churches and depleted their treasuries. The churches are bankrupt and will remain so until the church brings a modern message to a modern age." An earnest advocate for a reorganized Protestantism uses the same theme: "The churches are bankrupt: their denominational programs are in chaos and their financial condition grows worse day by day."

It Is Slander!

A dozen other militant uses of this misstatement might be cited. Each gentleman is making what he considers to be a constructive suggestion to an institution which he loves and serves, but unwittingly he is doing that institution a slanderous harm, for his premise is not true. A student of mass attitudes and loyalties is justified in wondering if the low esteem in which the church is held in many minds is not to be ascribed fully as much to the general reiteration—the parroting, if you will—of this untruth by the friends of the church, as to the hostile raillery of our Menckens, Barneses and their lesser ilk.

The plain mathematics of the case reveals that our churches have come through the four depression years more nearly solvent than most of our secular enterprises. The churches have suffered severe losses of income, to be sure, and many of them are feeling the sharp pinch of new circumstances, but—are not we all? The church's losses should be considered relatively.

Our numerous social organizations, for instance, have suffered enormous losses in membership during the past four years. Golf clubs, patriotic societies, and certain fraternal groups have experienced a shrinkage in membership probably not less than 40 per cent. Yet, in this same period, our Protestant churches have added 1,250,000 members, *net,* to their rolls. Is that evidence of bankruptcy?

Again, the national income for all the people of the United States shrank from 85 billions in 1929 to 40 billions in 1932, a deflation of 54 per cent. Expenditures for personal comforts and luxuries shrank from $9,972,000,000 in 1929 to $3,841,000,000 in 1932, a deflation of 61 per cent. Expenditures for recreation dropped from $4,987,000,000 in 1929 to $1,637,000,000 in 1932, a deflation of 72 per cent.* Yet in this period of general deflation of income and of selfish expenditure the total contributions to churches from living contributors shrank from $850,000,000 in 1929 to $510,000,000 in 1932, a deflation of only 40 per cent. The institution which maintained this relatively level degree of support from the masses of the people during the past difficult years cannot be utterly bankrupt. The pitiable consideration about these figures is not evidence of present bankruptcy, but is the contemplation of the paltry 1 per cent of national income which we gave our churches during our late prosperity.

Church Debts

We hear of many factors and prices which have shrunk back to pre-war levels and lower. But contributions to our churches have not done so by any means. The United States religious census of 1916 reported total contributions to all churches in that year of $329,000,000, an amount nearly 200 millions less than contributions in 1932. And yet, the national income was five billions greater in 1916 than it was in 1932! It is too early to give final figures for 1933, but a careful estimate places total contributions to churches in 1933 at $400,000,000, which is still $71,000,000 more than was contributed to churches in 1916, though our national income in 1933 was probably nine billions less than our national income in 1916.

An institution may have a heavy debt and still be far from bankrupt. Solvency is determined, at least in part, by the relation of debt to value. The latest United States religious census, made in 1926, found that the value of the 203,000 church edifices was $3,480,000,000, while the entire debt upon those edifices was $433,000,000, or only 11.3 per cent of their value. It is estimated that the aggregate debt upon all secular properties of the nation, including business, farms and homes was over 50 per cent at that time. That census found that 78 per cent of all church edifices were entirely free from debt. It found further that the total debt on all church edifices was equivalent to only $9.76 per adult member. Is it fair or truthful to charge this institution with being bankrupt?

To be sure, the indebtedness on church property probably increased between the time of the census and 1930. No one knows how much. Advance estimates would raise the percentage of indebtedness from 11.3 per cent in 1926 to about 16 per cent in 1930. No one can know definitely until the next complete religious census is made in 1936, but one can be quite sure that the rate of increase of church indebtedness in that interval was relatively a great deal lower than the rate of increase of indebtedness on the business and secular property of the nation.

A study made of the relative survival of churches and secular institutions during the depression up to January 1, 1933, shows that the churches were far sounder financially. Up to that time, one of six banks of the nation had gone into bankruptcy, one of 22 busi-

*Secular figures are taken from Robert R. Doane's book, "The Measurement of American Wealth," published by Harper & Brothers.

nesses had gone into bankruptcy, one of 50 taxing units had defaulted on its bonds, one dollar of each eighteen dollars worth of municipal bonds was in default, but only one in 2,344 churches had gone into bankruptcy. The church had made this superior survival record in spite of the fact that it was the only one of the five interests compared which had not been helped by a generous transfusion of money from the RFC. Had the survival comparison been made after instead of before the national banking moratorium, some of the secular interests mentioned would have fared even worse in the comparison.

The pity is that some churches overexpanded their plants during the 1920's beyond all reason or justification. Some of them have gone bankrupt and others will do so. But they are relatively few. Critics point at these "foolish virgins" here and there and mislead us into concluding that they are typical. They are not; they are the exceptions. And they are in trouble precisely because they are exceptions; they disregarded the experience of generations of conservative church financing. These glaring exceptions should not lead us to forget that on all sides of them, in city, village and country, stand scores of thousands of modest churches utterly secure from the dreaded grasp of "le mortgage."

Our bankrupt churches! A very convenient indictment for those who wish to criticize but—is it true? There is much searching criticisim that may be fairly directed at the church, but is it more than simple fairness to ask that the criticism be based upon demonstrable truths?

The financial foundations of the churches are simple and plain, but evidently sound. A generation in the past called the church overrich and greedy; the present generation is pleased to call it bankrupt. But whether it be the one or the other or neither, it goes quietly on its way serving God and humanity according to its imperfect understanding, and contrives to survive most of its more prosperous and popular contemporaries.

Parsons and Flocks in Intermont

By William P. Taylor

ENCIRCLED in the friendly embrace of the Old river, where it breaks through a narrow strip of the Appalachian highland, lies the little town of Intermont. Old as age goes in America and proud of its location in sight of the famous gorge from which it takes its name, Intermont with its 1,345 souls claims the distinction of being the largest town in Lyle county. With that claim granted, however, as it lies nestled about its station, power plant and mills, Intermont has little to distinguish it in appearance from hundreds of other little towns along the railroads which, like Topsy, "just grew."

Intermont's Main street will be found to have progressed from that of a village whose primary universal needs are satisfied by a few general stores and a few simple institutions, through that stage of specialization marked by grocery and dry goods stores, restaurants, barber shops, pool room and drug store, to its present stage including, along with three garages, a bank, a motion picture theater, water and telephone companies. The residential area of the town is divided by mountains and river into four naturally determined sections (and by those more subtle divisions which we call social into many more) all of which are shut in on either side by a great mountain wall. Here take place those interactions of individuals, families, informal social groups, organizations, and institutions which form the human elements of the picture and with one dominant phase of which we shall be concerned, namely the influence of the church.

The influence of the church, which even a newcomer can feel if at all observant, is not based upon any physical evidence of grandeur which the churches may possess. The church buildings of Intermont are modest rather than imposing. The most expensive church is the Methodist, constructed of red brick and facing the main street. It was erected for the conservative sum of $22,000 when prices of material were comparatively high. Its auditorium, with woodwork of light oak and walls finished in buff, presents a bright attractive appearance. The church has adequate Sunday school rooms in the basement.

The Christian church which is located slightly off Main street, with a driveway leading to it, is a cream colored frame building with a high steeple flanked by two smaller steeples on either side. The entrances are at the sides of the pulpit, making those coming in face the pews as they enter. The explanation given for this arrangement is that it encourages people to be on time for the services by making a late entrance as conspicuous as possible.

The Baptist and Presbyterian churches are located in West Borough, a newer residential section of the town. The former is constructed of concrete blocks and the latter of red brick. The interiors of both churches are plain with little or no ornamentation. The Holiness and Church of God congregations are represented by small frame chapels located in Plentiful Hollow, naturally and economically the poorest of the residential sections.

With the exception of the Methodist church, these are all one room buildings, two of them having wings set off by folding doors for Sunday school classrooms. Their furnishings are for the most part the work of local carpenters rather than factory-made; they are not of modern style. Two of the churches have exceptional talent in music but the other choirs are untrained and amateurish, poorly assorted as to voices.

The ministers' salaries of the older established churches (the Holiness church and Church of God having no ministers located at Intermont) range at present from $900 to $1800, which represents a recent decrease on the part of most of them. Three of the ministers' salaries are paid in part by subsidies from missionary boards. The Methodist and Christian churches are self-supporting. In education the pastors of these churches would probably rank somewhat higher than the average for small towns. All five ministers (the Episcopal church has a rector but holds its services in the Presbyterian church) are college trained and two of them have had graduate work, one in an eastern university and the other at Oxford.

That the town is overchurched could hardly be denied when one considers that a constituency of 1,000 persons is considered necessary for the operation of a successful church. According to the religious census of the United States taken in 1926 there is about one church for every 1,600 persons in the cities of America. In Intermont there is one church for every two hundred people. A possible explanation of this overchurching lies in the fact that up to a generation ago most of the denominations looked upon each new village center as a potential metropolis and felt that its own interests could be safeguarded only by planting a church there. These churches have persisted, struggling valiantly for survival, even though the potential city of Intermont is still left in the ranks of the small towns.

Membership

Whatever the cause, the churches of Intermont are small, as the following table will show:

Membership	Name of Church
0-50	Episcopal
	Church of God
	Presbyterian
50-100	Pentecostal Holiness
	Southern Baptist
200-250	Disciples of Christ (Christian)
over 250	Southern Methodist

According to the table five out of the seven churches have memberships of less than one hundred.

Odd as it may appear, in some ways, the members like these small churches. They say that they would feel out of place in a church where one could not be expected to know all the members even by sight. They realize that there would be little for them to do in such a church, while their own little church affords a position for everyone who is willing to work.

The preference for small groups is probably not a cause of small churches, but it is certainly a result. The small church does draw upon all its members for its activities, and by drawing upon them binds them in loyalty to the institution; and that loyalty serves to keep the church struggling along even though the odds against it may be great. But this loyalty does not seem to carry over readily to the younger generation. Perhaps it is only that they are young and that time must elapse for the church to weave its spell about them. The older people, however, have found in the church social acquaintance and intimacy, intellectual stimulation, imaginative escape, moral guidance and spiritual energizing; but the younger generation is finding a multitude of special agencies to satisfy these human needs.

Vitality Displayed

In spite of the dispersal of interests which formerly centered in it, the church in the small town reveals an amazing vitality. Its continuing strength is at no time more visible than during the revival season, observed in each church at least once each year. (In the Holiness church and the Church of God, revivals are the rule rather than the exception, lasting often for six weeks at a time, with two weeks between for needed rest.) A Sunday morning comes when the ministers include in their announcements casual reference to the fact that a sister church on an approaching Sunday will begin a two weeks' evangelistic meeting, to be preceded by a week of cottage prayer meetings. In accordance with an agreement between the churches, the minister will state that after the first Sunday of the meeting all evening services for this church will be suspended until after the meeting closes. He will also urge his members and the choir to cooperate in the meeting in every possible way.

These announcements are virtually a quiet notice to the community to set aside the evenings of the entire two weeks and it is a source of wonder how readily the whole community falls in line. This does not imply that the town council and the directors of the bank do not hold their regular meetings. It does include all social affairs and the meetings of such organizations as the Parent Teachers association and the Women's club. If the association, in the making of its plans, not being warned of the proposed evangelistic meeting in time, has planned a bridge party for one of the evenings, a notice will appear in the county paper to the effect that the bridge party has been indefinitely postponed. This will be the case, though during the next two weeks, outside of those who are members of the church holding the meeting, only about a third will find time to attend the meeting at all.

The Coming of the Revival

Still revival services are on the whole well attended. In fact it is remarkable what compulsion such a meeting exerts over the thoughtful individual in the community. He feels that he must attend those services at least once or twice a week lest the church people get the impression that he is out of sympathy with such efforts. Of course, the ministers of the other churches are expected to come and assume prominent positions, though they may personally be out of sympathy with the methods used. One of the ministers found himself especially objecting to the staged effect of having all in the congregation who considered themselves "Christians and sure of heaven" to come forward and shake hands with the evangelist, the line forming on the right. He felt that, while he was trying to do his part, he did not have any medals for exhibit. Yet in commenting on the incident he said that it was suprising how difficult it was for him to keep his seat in the face of what people would think.

Given this opportunity, the church makes good use of

it in recruiting its new members for the year. For it is not in the folkways of Intermont to enlist in the membership of the church except at revival time. This is true of the children as well as of the adults. When approached about becoming members of the church they often give the reply: "When is the next meeting going to be? I'll think it over and maybe I'll join this time." And when the evangelistic meeting comes they do join, a large number of girls, a smaller number of boys, and a still smaller number of adults.

The revival is also the church's one opportunity of bringing its message to the "revivalists," that considerable group of people in the community who may be absent from the services of the church all year but are present on the opening night of a revival and continue faithful to every service until the revival closes and then, their religious obligations fulfilled for the year, drop into "outer darkness" until the next revival season.

That a good deal of rivalry goes on between churches in spite of the apparent cooperation at revival time hardly needs to be said. Certain churches and certain ministers are always accused of proselyting. However, there is a spirit of fair play prevalent in the town which asserts itself when church rivalry is not thought to be playing the game. Rivalry tends to be strongest between the two largest churches in the community, in this case the Methodist and the Christian. This was seen in 1929. The Christian minister, even before the new year began, had publicly announced his intention of holding a week of evangelistic services leading up to Easter in which he would do his own preaching, assisted by an evangelistic singer. The Methodist minister announced in turn that they would have a meeting before that date in which an evangelist would be engaged and indicated that this meeting would be over at least a week or two before the Disciples' meeting began.

All went well until the Methodist meeting was announced to begin on the Sunday two weeks before the week set aside by the Disciples. This caused some comment, for it meant that the closing night of the Methodist meeting, the night of greatest attendance, would fall on the same evening that the Disciples' meeting would be starting. And as the first meeting got well on into the second week, with increasing interest and fervor, it was wondered if it would not be continued a third week in spite of the former cooperation of the churches. It turned out that the evangelist did want to carry the meeting into the third week and with the consent of the minister did continue on through Monday night. But on Tuesday some of the Methodist leaders met, under the leadership of Mark Watkins, and decided this situation would not do, with the result that the Methodist meeting was called off before that night. The community having already reacted in their favor, the Disciples had an evangelistic meeting of unusual success.

BOOKS

The Low Estate of High Finance

WHAT HAPPENED TO OUR BANKS. *By William P. Malburn. Bobbs-Merrill Company, $1.50.*

WALL STREET, ASSET OR LIABILITY? *Compiled by James Goodwin Hodgson. H. W. Wilson Company, $1.25.*

WEEDS OF WALL STREET. *By Arthur M. Wickwire. Newcastle Press, 32 Broadway, New York, $3.00.*

AMONG the things that have happened to our banks, these are significant: more than one-third of the banks that were in existence in 1922 have closed their doors; and postal savings deposits have increased sevenfold in the same period. More important than either of these facts, and one cause of both of them, is the general loss of confidence in banks and bankers. The cautious comment of Mr. Coolidge in January, 1931, "The country is not in good condition"—one of the most brilliant examples of understatement in all the annals of verbal parsimony—might still be applied to banks, bankers and their reputations. Mr. Malburn—assistant secretary of the treasury under Wilson, later vice-president of the American Exchange national bank in New York, now an officer of the Chicago Title and Trust company—gives some of the reasons for the failure of our banking system as a whole to meet the reasonable expectations of the public. He does not give all the reasons. He omits the one which, in my judgment, is weightier than all the others.

The fundamental weakness of our banking practice in the last decade, according to Mr. Malburn, has been that banks tied up too much of their money in long-term investments. In so doing, they abandoned the true function of commercial banking, which is to make short-term loans. Closely related to this, but worse, has been the entanglement of the banks, either directly or through affiliated companies, with the flotation of bonds and with stock-market operations. But—the reviewer is now speaking, not the author—the weakest thing about American banks has been the moral character and the financial integrity of some of the men who ran them. The author goes so far as to say: "The American banker does not always serve his institution with an eye single to its interests. He sometimes has a weather eye turned toward the main chance for himself." As an understatement, this rivals Mr. Coolidge's comment on the country's financial condition. The banker—long honored as the practitioner of a noble profession and the worthy bearer of a trust—has too often become the operator of a racket for his own enrichment at the expense of the public. Not all bankers have become dishonest, of course; only a few perhaps, but these few conspicuous. The revelation of their adventures with other people's money has undermined public confidence. While the reputation of the profession has suffered, perhaps unduly, from these few, its honor has suffered still more from the wide prevalence of lax notions as to what constitutes honesty in a banker. That is both "what happened to our banks" and why it happened. It is a condition that cannot be suddenly remedied by new banking laws.

Mr. Malburn views the guarantee of deposits with tolerant skepticism. He is willing to see the plan prove that it can succeed, but he does not expect it. Branch banking is not favored, and not fully discussed. In spite of these features, the

banking act of 1933—the Glass-Steagall act—is "a good piece of legislation taken as a whole."

Mr. Hodgson's compilation is a handbook for students, or for debaters. It contains a collection of selected articles, skeletonized arguments, statistics and bibliographies, arranged pro and con with reference to the question of the legitimacy and value of that whole body of financial operations for which "Wall Street" has become the symbol. Here, for example, are Mr. Whitney's defense of the stock exchange and Mr. Flynn's argument that it ought to be abolished—both reprinted from The Christian Century. Here are extracts from some of Mr. Pecora's colloquies with eminent financiers before the senate committee on banking and currency. Here are articles, still pro and con, about speculation, short selling, buying on margins, manipulation, and the various suggested methods of remedying the admitted evils of the present system—for even its defenders concede that abuses have crept in at a few unguarded points. In view of the President's recent message embodying recommendations which are now before congress, this book is as timely as the morning paper.

Equally timely is Mr. Wickwire's "The Weeds of Wall Street." It lacks the calm air of detachment which is the special merit of the other two books, but it carries a punch which they have not. Mr. Wickwire, a New York lawyer, here appears in the rôle of a prosecuting attorney in the case of the People *vs.* the Masters of Money, i.e., the bankers, the brokers, the stock exchanges, the manipulators of the market, the makers and members of "pools," and all the professionals and insiders whose business it is to excite the cupidity of the public by the prospect of sudden profits and then take the public's money away from it by unloading securities upon it at inflated prices. One gathers from the general tenor of the author's argument, and from the mass of very explicit data which he presents, that he views the frauds which are perpetrated upon trusting investors not as occasional and incidental abuses which creep into the operations of a generally beneficent system, but as constituting the very texture and fabric of the whole thing and as furnishing the motive which keeps it going. This is probably putting it a little too strong. In the end, he urges only that his readers write to their senators and congressmen to pass a law to prohibit pools. It will take more than that to cleanse this Augean stable. However, it probably can be cleansed without burning it down—and the stock with it.

Mr. Wickwire's book is fiery with indignation against an iniquitous system, but in the main it is a book of facts, not of epithets or adjectives. It mentions names, dates and places, and quotes from official records. A visitor from Mars, reading these records of actual transactions in the nation's principal market place, would inevitably conclude that we were a nation of imbeciles or worms to let our money be taken from us legally by such methods. This also is an exceedingly timely book for those who want to understand what the President means by his recent message and what congress is up against in trying to clear the financial highway of bandits.

W. E. Garrison.

Villains and Heroes

The Intelligent Man's Review of Europe Today. *By G. D. H. Cole and Margaret Cole. Alfred A. Knopf, $3.00.*

This book offers a story with a moral. The story is a competent and untechnical survey of the economic and political conditions in Europe, as of about midsummer, 1933. The moral is that the woes of Europe can be cured only by socialism.

G. D. H. Cole is a well-known English economist, whose books have enjoyed a wide popularity—the width of the popularity being due in part to the fact that he intersperses works of scientific solidity with an occasional volume of detective story fiction. Titles follow: "Workshop Organization," "The Brooklyn Murders," "History of the British Workingclass Movement," "The Murder at Crome House." Margaret Cole (Mrs. G. D. H.) is joint author of nearly all the mystery thrillers and of a few of the duller and more scholarly works.

In "The Intelligent Man's Review of Europe Today," numerous tables, charts, diagrams and maps elucidate rather happily the current confusions in business and government, and support the thesis that the iniquities and stupidities of capitalism are rushing the civilized world rapidly toward the brink of an abyss. The villains in the piece are militaristic nationalism and capitalistic imperialism. They are scheduled to be slain or at least subdued by the hero, a "working-class movement permeated with the cosmopolitan spirit of socialism."

Henry W. Lawrence.

An Unequaled Anthology

The City Without Walls, *an Anthology Setting Forth the Drama of Human Life. Arranged by Margaret Cushing Osgood. The Macmillan Company, $4.50.*

This extraordinarily rich and copious anthology (762 pages) was compiled on the theory that the great human interests which have evoked the most splendid and profound utterances throughout the ages include some which are specifically religious and some which are commonly called secular, and that there is no radical distinction between the two. The "drama of human life" includes them both. This is not to say that religion is of human origin but that, wherever it comes from, it is here among the other things with which men are most highly and deeply concerned. The headings of the sections indicate the scope of the collection: "I Am That I Am"; the Creation; Hymns of Praise; Jesus Christ; Satan and Hell; Divine love and compassion; Buddha; Mohammed; Lao-Tze; Kwang-Tze; the Saints; Spiritual teachers; Earth; Water; Fire; Heavenly bodies; Sleep; Music and dance; Eternity and time; Human love; Questionings and doubts; Calamity and despair; Old age; Death; Lamentations; Wisdom; Silence and meditations; Vision; Runes and charms; Prayer. A marvelous range, is it not? Almost anyone can think of other topics that might have been included—such as birth, youth, friendship, the family, and the larger social relationships of men. Some of these are represented under other heads. In general, however, it is the drama of human life in the simple and smaller social patterns or in magnificent solitude of the soul. The material is drawn from many centuries and from the literature of many races, some of it in languages other than English (with translations). A marvelously rich and well arranged anthology of prose and poetry.

A Novel for Educators

Frost in May. *By Antonia White. The Viking Press, $2.50.*

It was of course inevitable that this picture of an English girl's life in a Catholic convent school should be compared with "Maedchen in Uniform." There is similarity in the setting and in the basic problem—the relation of regimentation to education and the development of personality—but this is both more subtle and more significant. The reviewer, never having had the advantage of protracted residence in a convent school, cannot answer for the accuracy of the picture, but it has perfect verisimilitude, and it is doubtful whether the most meticulous Catholic critic can challenge it as misrepresenting Catholic teaching or educational methods at any point. It is completely free from animosity and caricature. One may read this brief novel—a novel, by the way, which contains no love story, no

villain, no scandal of any kind, and whose heroine is fourteen years old at the end of the story—and learn some things about the spirit of Roman Catholicism which might not be learned from a dozen learned volumes. Or, setting aside the Roman aspect as only incidental, one may find in it a profound study of the relation of discipline to liberty in any educational system, and of the relation of the will (and the "breaking of the will") to personality, and of growth versus molding as methods of education. As a piece of literature, this lacks practically nothing that is required of a classic. As a contribution to the science and art of religious education, it has exceptional value. And that is a rare combination.

CORRESPONDENCE

If the Baptists Meet in Berlin

EDITOR THE CHRISTIAN CENTURY:

SIR: There seems to be another way open to us Baptists besides the one unalterably fixed by Dr. Moehlmann in his recent article on "Baptists Go to Berlin." That would be to investigate a bit more sympathetically and thoroughly before we publicly denounce the Hitler regime. It may be that Moehlmann is right in his unqualified acceptance of our current American opinion of the third empire, and that, therefore, we Baptists would be unfaithful stewards of our democratic inheritance by not protesting against the new governmental experiment in Germany. There is, however, a slight possibility that we are again being misguided and erring in our judgment, as we were so grievously misguided during the war in making the kaiser solely responsible for that mundane catastrophe.

Be that as it may, our brethren in the fatherland, who were unable to entertain the Baptist World alliance under the poverty-stricken conditions of their land a year ago, are now most hopefully inviting us to meet with them in Berlin this coming August. They, too, surely know something about the condition of things in their country. They appear to be unanimous in their praise of the leadership principle in democracy. They liken it to a pyramid in which the acme holds survey for and rests upon the base, the base and acme being in harmonious interrelation. It is not his personal but the people's interests the leader wishes to serve. Their enthusiasm for the totalitarian state seems to be unstinted. In accepting their generous invitation let us see for ourselves whether they are mistaken, or whether our current American opinion of Hitlerism demands revision.

At any rate, let speakers and representatives of our democratic churches seek out the inner chambers of irrefutable certainty before they fulminate from the Berlin housetops. For the past year some of us, like myself, have very assiduously been studying the conditions in Germany and securing information from all possible sources including personal conferences with German Baptist leaders. We have thus far failed to find the current American opinion of Hitler's madness and brutality substantiated. Yet we are willing to see for ourselves just how matters stand in Berlin. We wish Moehlmann and others might join us in our quest.

Colgate Rochester Divinity School, Rochester, N. Y. F. W. C. MEYER.

Should Dr. Mott Get the Nobel Prize?

EDITOR THE CHRISTIAN CENTURY:

SIR: A movement is on foot to present a petition to the Nobel prize committee that its award should be made to Dr. John R. Mott. Dr. Mott is a man of high character who may be as well entitled to the award as some of his predecessors on the list. But that is no recommendation. The claim made for him principally is his leading part in the creation of the World Student Christian federation and in some allied or kindred enterprises. All of these are good in themselves but none of them has been conspicuous in its service for peace. It must be remembered that Dr. Mott was in charge of war activities for the Y.M.C.A. during the world war. Whatever one's judgment of these activities, they scarcely constitute a claim to be considered a leader in the cause of peace. But that is not all the story.

Dr. Mott was one of the founders of the Fellowship of Reconciliation in the United States. That society was founded during the world war on the basis of opposition to war and participation in war. Dr. Mott did not resign until after the outbreak of the war when the inconsistency of his membership was called to his attention. He supported the entry of the United States into a war which we all know now to have been imperialist in origin—a war which was a curse and only a curse to mankind. Nor is that the end of the story.

Dr. Mott was a member of the American commission to Russia which did its best to keep Russia in the world war. It is almost impossible to exaggerate the folly, if nothing worse, of the attempt of the Allies, who did not understand the Russian position, to make the long suffering Russian people continue to support a war into which the tsarist government which they had cast off had betrayed them. Dr. Mott was partner in this enterprise. So far as I am aware he has never made any public apology or explanation of his war time activities. He certainly has not stood out in conspicuous leadership in a determined fight against war and fascism and the things in our national structure and economic life which lead to them. For him to be awarded the Nobel prize will be a final proof that the prize is meaningless, or worse than meaningless. What can we expect of the committees that award it or the estimable people who urge such an award except that in the next emergency they will act as their kind has always acted before? If Dr. Mott's career shows one how to earn the Nobel prize, why not urge that it be awarded to some survivor of the so-called liberal war statesmen, Lloyd George or Newton D. Baker, or maybe even to General Pershing himself, and be done with it?

New York City. NORMAN THOMAS.

Educating for What?

EDITOR THE CHRISTIAN CENTURY:

SIR: Two documents came to my attention this week. The first is an advertising "bulletin" from a publisher of school textbooks. From an article entitled "A Big Job for Educators" I quote a few fragments of sentences: "The big bad wolf ahead for educators to wrestle with is gambling, which is perhaps a thousand times more destructive to character building than the liquor problem ever was. . . . The paramount question put to every applicant probably will be, 'Are you fond of gambling?' . . . High and low, rich or poor, all fall equally hard after once being bitten by the bug. The rich are now buying stocks hoping to sell them at a price high enough to make up for their losses in the past. . . . Games designed to appeal to youth have developed tremendously during the last year or two . . . tango, keno, bingo, beano, fortune, skill-ball, quintain, fascination, inspiration, the 26 game, and the marble game. . . . Those one-armed bandits, the slot machines. . . . If the gambling disease is ever subdued it will be done through the school. . . ."

The second quotation is from an article, apparently syndicated in the daily press, written by the director of commercial education in a high school in a small eastern city. Again only fragments, to save space: "Present-day trends in commercial education dictate the need for a place in our commercial educational program for the so-called social-economics subjects. . . . Economics . . . dynamic and interesting . . . intensely practical. . . . I have been correlating the theoretical aspect of economics with practical by the daily use of the newspaper. . . . Last semester . . . unique method of teaching the practical aspects of stocks and bonds. . . . I 'loan' to each student $25,000 . . . passbook issued. . . . He then proceeds to place his 'orders' for stocks with me as his 'broker'. On the blackboard I post the daily quotations of stocks and from these quotations stocks are 'bought'. . . . About 10 minutes at the begin-

ning of each period are set aside for 'trading' . . . indeed interesting to note the interest and earnestness with which the students carry this out. Many find it necessary to 'borrow' additional funds, which they are allowed to do by placing with the bank stocks as security on their note at 6 per cent interest. This 'trading' continues for 30 school days, at the end of which a prize is given to the student making the most money on the investment."

Ohio University, H. E. BENZ.
Athens, Ohio.

Dr. Sheldon's Newspaper

EDITOR THE CHRISTIAN CENTURY:

SIR: The Rev. Charles M. Sheldon, in his article in your January 31 issue, "The Morning Shudder," is exhibiting the same journalistic and fictional ability of which he accuses the newspapers. The moral of his homily is excellent, that in most American communities there is more decent living than crime. It has several times been positively asserted by experts that there is no crime wave, merely a news wave.

But surely he is unfair to most American newspapers. The headlines he quotes from his daily paper were, I warrant, culled from the issues of several weeks, and not, as he seems to suggest, from one front page. Recently some one carefully summarized the space devoted by even our more sensational journals to crime, and it proved to be a very small percentage. I do not know what paper the Morning Shudder represents, but the papers I read are full of stories of human heroism, international and political news, and for the most part commonplace happenings, as well as kidnapings, murders and bank robberies. Those who want to hear only the bright side can read the Christian Science Monitor. But all of us, even the ministers, want to know when a man is kidnaped, and when he is recovered, when our bankers are robbing us, and when our elected officials are stealing our taxes. Does even Dr. Sheldon want a daily paper filled with headlines concerning the fiftieth wedding anniversary of the Joneses, who during that period have never had an argument or an unkind word?

There is much that may be said against American journalism, yet most of us find the London Times a little dull, and there is not the least doubt that your contributor has been guilty of the homiletical vice of journalistic exaggeration. That the Hebrew prophets were also prone to it is no excuse.

Yonkers, N. Y. WILBUR L. CASWELL.

Another View on O'Neill

EDITOR THE CHRISTIAN CENTURY:

SIR: Eugene O'Neill's new play, "Days Without End," may be just what Fred Eastman has wanted from that author but the play itself is a long way from being an important contribution to creative religious drama. I have not yet read the play, but seeing it on the stage left me with the feeling that O'Neill has done over in a different milieu the same thing he has always done, namely, presenting the struggle of an individual with an inner conflict. He has, notwithstanding its religious character, been unable to escape writing a psychological play. If Mr. Eastman thinks O'Neill "lifts his head above all the petty philosophies of the passing hour" he must have failed to catch the most evident psychological features of the play. The patterns of revolt, after a complete dependence; the shifting from one God substitute to another until he reaches Elsa and even converts her to making their marriage a religious symbolism; the failure of this and the return to the earlier orthodox dependence, all testify to the inability of the author to rise above the psychological lure.

The play is an extraordinarily effective picture of the fear, conscience, surrender type of Christianity, and as well a picture of a psychological pattern of emotional immaturity unable to escape its plight. If O'Neill is preaching a religion with his new play he has morbidly succumbed to the kind that psychology has made its richest emotional hunting ground. If he is merely painting a historic psychological experience in its most perfect framework, orthodox Christianity, he has done a good job. But in either case there is merely a different setting for the same emotional problem that has always intrigued him. John Loving has wandered in the forest of human relationships exactly as Emperor Jones wandered in the island forest and he had essentially the same emotional experience.

Hollis Unitarian Church, DALE DEWITT.
New York City.

Another "Both—And" Voice

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read and reread the article entitled, "Palmer and Barth," and for the life of me I can't figure out whether 2 and 2 *equals* 4 or 2 and 2 *are* 4. As a boy, I used to get home several ways: by the river road, by the road through the "breaks" and by the upland way. I still can't see much difference in the roads—some were better sometimes and others were not so good sometimes—but all of the roads got me home unfailingly.

Congregational Church, R. D. HALL.
Glenwood, Miss.

Toward a Program of Church Action

WITH the article by Dr. Hugh Vernon White, "End Mission Imperialism Now!" another realm of church activity was brought under review. Dr. White has called for a revision of missionary program in the light of three changed relationships: that between Christianity and other faiths, that between Christianity and the national state, and that between Christianity and the economic order. Is a definite program for advance action in missions possible of definition in the light of the principles laid down by Dr. White? Letters should be not more than 300 words long.

RELIGIOUS EDUCATION

Begin with Bellamy!

EDITOR THE CHRISTIAN CENTURY:

SIR: In reference to your timely challenge of an educational program for the churches in the immediate years, my suggestion is to confine any new undertaking to the one outstanding problem of our times—social economics. On the proper solution of this question hang a raft of secondary evils which will disappear with the demise of the parent-stock; and still other evils will be so affected as to require a new valuation and attack.

It seems to me the church should first recognize in the fatal social economic collapse the violation or negation of some vital spiritual truth and proceed, from this point, to educate its membership. It also seems to me, Mr. Editor, that you could facilitate a discussion along these lines by presenting in your paper outlines of studies in social planning. You might begin by giving your readers a brief statement of Edward Bellamy's plan in "Looking Backward," and "Equality." As an economic system, practical and fulfilling the highest ethics of the Christian religion, Bellamy's way of social economic life seems to me an inspired one.

Detroit, Mich. GILBERT ANDERSON.

Rev. T. A. TRIPP, of the Congregational church, Mystic, Conn., believes that a fundamental need in the church school is the teaching "of a theism devoid of superstition and magic which will hold when the pupil grows up intellectually." He calls, also, for more emphasis on the development of reverence within the pupil.

Dr. NATHANIEL M. PRATT, of East Northfield, Mass., who is working on a biography of Josiah Strong, supports the original contention of Prof. Luccock that religious education needs to concern itself primarily with issues of social justice. In dealing with the caution advanced by Dr. J. H. Snowden lest unequipped religious leaders attempt to instruct concerning problems of which they know too little, Dr. Pratt states that his researches for the Strong biography have impressed him with the fact that 25 years ago the best experts in the United States on questions of social economy were religious leaders. "If only the Christian ministers of America had gone to school and qualified as experts in Christian social economy under the tutelage of these giants," thinks Dr. Pratt, "then the intervening sordid stories of exorbitant fortunes,

enormous inflations of capital, dishonest manipulations of the stock and grain markets, exploitations of trust funds for private gains, outrageous salaries, incomes and bonuses, for little or no services rendered, maladjustments in the distribution of the national wealth and income with the attendant evils of unemployment, poverty, nakedness and distress, would never have been told."

Rev. F. M. Cummings, of Coldwater, Kan., holds that religious education should tackle its task by protesting against the sale of toy soldiers, air rifles, uniforms for children, and membership in the Boy Scouts, and thus protect the child against the formation of war-mindedness.

ARCHITECTURE

Albert E. Bailey, jr., of Arlington Heights, Mass., asks for opportunity to endorse the suggestions made by his father as to changes in church architecture. Mr. Bailey believes that the abandonment of "shopworn traditions" in ecclesiastical architecture are necessary before church buildings can be made interesting to today's young people.

Y.M.C.A.

The Christian Century must acknowledge an unexpected experience with regard to Mr. Ellenwood's article on the future program of the Y.M.C.A. The article has evoked a large number of replies, almost all from other Y secretaries, but these have, in most cases, contained little more than personal abuse of the New York state secretary. A few secretaries have made suggestions as to writers who might approach the question of future Y work from a different angle from that taken by Mr. Ellenwood. These suggestions are being carefully followed up. We can see no good, however, in summarizing the personal, and intemperate, attacks. This episode, however, suggests that there is an issue beneath the surface of Y life, involving the legitimacy of much that characterizes the present institution, which those who are most concerned find it difficult to discuss in an objective and even friendly manner.

Kenneth S. Dale, general secretary of the Y at Pawtucket, R. I., states that Mr. Ellenwood's article is to be made a basis for study by the board of directors and local ministers, with a view to outlining the future program in that city. Mr. Dale suggests a second article, which would follow Mr. Ellenwood's "Can the Y Be Christian?" with a discussion of "How Can the Y Be More Christian?"

GENERAL CHURCH PROBLEMS

Christian Totalitarianism

Editor The Christian Century:

SIR: The conviction is expressed in forum discussion (Feb. 7) of a church program for 1935-1938 that "the fight is now on the economic front," and the question is asked what can the churches do effectively in a "social-economic revolution already so far advanced"? My reply is: Cooperate in the formation of a new disinterested political party to function for principles, ideals and the public good alone—a new alignment dedicated to (1) *abolition*—of arbitrary power, intoxicating liquor, vice, crime, war and racial injustice; (2) *a new economic order*—established within the traditions of democracy through social control of natural resources, finance, patented machines and industrial enterprise; (3) *a new world society* (Christian totalitarianism) founded upon justice, liberty, equality, understanding, good will, peace.

Whittier, Cal. Arthur G. Wray.

Charles H. Fleming, of Salem, Mass., thinks that the four-year period under consideration should see the formation in all communities of federations for united action with regard to all public issues.

Rev. Bernard Bain, of the Presbyterian church, Wardensville, W. Va., calls for discussion of a new type of evangelism, since he believes that some sort of evangelistic emphasis is needed, while old types no longer prove effective.

Samuel R. Perry, of Redlands, Calif., declares that the great issue immediately ahead concerns the relation of church and state. Mr. Perry thinks that the assertion of President Roosevelt, at the recent celebration of the 25th anniversary of the Federal council of churches, that unity between church and state is an accomplished fact in this country, has implications far more dangerous than have so far been perceived. "The one most encouraging feature of the present situation in the United States," says Mr. Perry, "is the measure of deference which is still paid to the freedom of the Christian man."

Rev. Philip H. Gregory, of the Baptist church, Baldwinsville, Mass., states that a needed reform is a lifting of scholastic standards in theological seminaries, together with a cleansing of theological student bodies from the obviously unfit, both morally and intellectually.

Rev. John W. Meloy, of the United Presbyterian church, Bloomington, Ind., calls for a "postal avalanche" on senators and representatives at Washington "demanding severe restrictions upon all propaganda designed to increase the demand for liquor, that is, upon all kinds of advertising, radio, press, screen and miscellaneous."

Jesse F. Benton, of Knoxville, Tenn., believes that if, in the four-year period, a world gathering representative of all faiths, and of men of good will in all nations, could be held in consideration of some such topic as, "What are the fundamental needs of the human family?" it would bring to light a program for common action all over the world.

The Question Box

In view of the changes that are taking place and that are foreshadowed in our religious life and thinking, do you think it advisable for a ministerial student to subject himself to a regular theological course in one of our leading seminaries? Would his time best be spent in this way? Would his mind be directed in the best channels of thinking? Are these institutions preparing their students to meet the "new day"? M. A. W., Boulder Creek, Calif.

THE preparation of young men for the ministry has grown in scope and importance through the years. The prophets of Israel seem to have maintained schools for the training of the younger members of their order in preparation for their wider and usually itinerant ministries. The middle ages witnessed the development of the monastic system, which was virtually a plan of clerical training for membership in the various monastic preaching orders. The church in modern times has devoted itself increasingly to this specialized type of preparation for the various forms of Christian ministry—the pastorate, missionary activity, religious education, and social service.

Many ministers and religious leaders have achieved notable success without any formal training, or with only a modest experience of that type of preparation. Yet it is the growing conviction of those most interested in the progress of the kingdom of God that there is much which the divinity school or theological seminary can do in fitting one for Christian work that cannot be accomplished as adequately in any other atmosphere. The advantages of such an institution to the student are almost incalculable. With all of their limitations of equipment and teaching force (and many of the smaller denominational schools are lamentably lacking in facilities and staff) it is the constant effort of those foundations which are conscious of their responsibility to meet in every way possible their obligations to the churches and to their students.

Anyone at all acquainted with the spirit and ideals of the more important divinity schools and theological seminaries knows the ceaseless effort made by their executives and faculties to meet the needs of the time and adapt their curricula to the changing conditions confronting religion and the social order. The facilities offered to the student in such competently equipped institutions are of the most stimulating character. Classroom, library, social contacts, opportunities for the study of various types of religious and social service in such a laboratory as a city affords, together with the comradeship with different denominational relationships such as the best of the great schools now offer, are advantages to gain which a prospective minister may well afford any reasonable sacrifice of time and effort. And it is to such institutions and their graduates that the churches of all communions are looking increasingly for effective leadership. H. L. W.

Negroes Out for Social Justice

Put This First Among Racial Aims—Some Hold That They Need a Race Religion—Amish Test Law

(*Correspondence from Indiana*)

INDIANAPOLIS, Feb. 12.—The state interracial conference was fairly well attended by both whites and Negroes. It opened with an address on the origin, extent and growth of racial attitudes by Prof. T. F. Reavis of Butler university. Dr. George Haynes of the Federal council led discussions on Saturday. The conference closed on Sunday afternoon with Dr. G. B. Oxnam and Dr. Percy Julian of De Pauw, the latter a member of the faculty and a colored scholar of eminence, as speakers. Other local leaders assisted. The Negro-white problem was frankly faced. It was felt that much of the friction would be dissolved if the white people, especially those in the churches, were better informed. Most pathetic is the lot of the intelligent Negro and his children, who are barred from certain institutions and opportunities.

A questionnaire from over 100 Negroes revealed, by the largest vote, that Negroes wish justice more than social equality. (But is not social equality a part of justice?) Other replies given by a majority vote were that segregated schools did not create good will, that it is harder for a colored person to get justice in the courts, that the Negro needs more race pride than good will from the white's side. One-third thought the Negro ought to have his own religion. Many of the Negroes feel that the white race is not moving fast enough toward Negro justice and that the talk of the white religious people for time and patience sounds well for the privileged race, but hardly satisfies the intelligent Negro. The conference voted to ask the passage of the proposed federal anti-lynching law.

* * *

Amish to Test Public Education Law

The Amish sect near Peru, Ind., is making a test case out of their refusal to abide by the compulsory education law, which requires attendance at school until the 16th year. Mr. Adam Miller said he does not object to sending his son Ervin to school, but he claims he is opposed to what is termed "school," in the way of the "frills" of modern education, such as athletic events, social affairs and the teaching of such subjects as modern physiology, biology and geography. (If Mr. Miller lived in our town he could add quite an addition to his string, not least of which are high school frats and sororities.)

* * *

One Pastor's Attack on the Church School Problem

Inquiries have come regarding the new plan of Rev. E. A. Piepenbrok, pastor of St. John's Evangelical church, in which he has abolished the Sunday school for all above the junior age. Instead, he has a worship period running simultaneously with the younger (below intermediate age group) school classes for 1¼ hours. This makes it possible for the whole family to attend church at the same time and for the young people to worship in the beautiful church and be led in worship by the pastor who is equipped to teach the Bible with expert knowledge. More emphasis is placed upon training in worship in the younger classes, many of whom now attend church worship with their parents. While this plan does not abolish the school or the worship, it combines the two, and does away with competition between school and worship periods. It also aims to make the chief end of the church and its activities the creation of reverent and informed personalities.

The old Sunday school often lacks discipline, is taught by teachers who often lack expert knowledge of the Bible, fosters the atomization of the church by organized classes, loses the youth because they outgrow the childishness of the school and cannot be induced to go to church because father does not attend (this plan has increased family attendance) and the school tires people for real worship. This pastor wonders whether all the teacher training, religious educational activity and equipment has produced a church-minded and reverent people who know the fundamentals of Christianity.

* * *

Mackay and Eddy Speak

Two interesting speakers were in town recently, Dr. John Mackay and Dr. Sherwood Eddy. Dr. Mackay, former missionary to South America and now secretary of the Presbyterian foreign board, spoke on "The Recovery of Faith." He said we need to recover our lost faith—in God particularly. He presented the many reasons for the loss of faith, also spoke of the rise of new religions in nationalism and communism, and sketched the method whereby a lost faith might be revived—through the recovery of the childlike mind, the upward look, the study of a Book and a Man.

Dr. Eddy announced his startling theme, "The Menace of Hitlerism," and while sticking somewhat to his subject brought out the argument that we are facing a new dawning day of social justice, and that it was sure to come by one way or another. Happy were we if we allowed it to come peacefully. The house was packed, many Jewish leaders were present, and Mr. H. White, secretary of the Y provided a tea and informal question period for a mixed group of Jews and Christians. The next noon Eddy met a number of business and professional men and urged the necessity of Christian missions in the face of rapid and fanatic strides now being made in the orient by communism. Whenever Eddy comes to town we expect to hear an old "war horse," and we do. By the way, one year ago, it would have been impossible to get many of these business men to come and hear him, and certainly not in the Y. What has happened?

E. G. HOMRIGHAUSEN.

Golden Eagles in Church Plates

Forbidden Coins Reported as Appearing in Offerings to the Lord—Return of Liquor Fills Jails

(*Correspondence from Washington*)

WASHINGTON, D. C., Feb. 9.—Does anyone need a billion dollars? Don't be bashful. Your Uncle Sam is in a giving mood these days and a mere matter of a few billions surely ought not to be a barrier between friends. Each day's announcement from governmental circles seems to bring news of a fresh outlay of colossal sums for one or the other of the alphabetical agencies sponsored by the administration. If this Santa Claus spirit results in permanent recovery from economic ills, well and good. If it proves to be only a "shot in the arm," then dizziness and a prolonged headache await us.

* * *

One Way to Get Rid of Forbidden Gold

What is to be done with gold coins that have been harbored beyond the time set for their surrender? At least one legitimate use for them has been discovered. Church treasurers are reporting here and there that eagles and half eagles are making their appearance on collection plates. They seem to be encouraging the practice, strange to say. Banks no longer accept the yellow metal, nor will storekeepers. Take it to the treasury and embarrassing questions are likely to be asked. Put it on the collection plate at church, however, and not only is conscience relieved, but the deepening lines on the treasurer's face are eased out and presumably the Lord's work is aided. As yet, however, no sidewalk-blocking line of church treasurers has been reported in front of the treasury, clamoring for a chance to turn in gold left on the collection plate.

* * *

Anti-Saloon League Calls for "Second Dry War"

The Anti-saloon league meeting held in this city a few weeks ago seemed to have an almost electric effect on the state superintendents who came from every part of the country. Heads hung low and chins rested firmly on heaving breasts as they assembled. Defeatism was in the air. Before they adjourned the call for the "second dry war" had been sounded. These same superintendents went away after their six-day session with heads high and spirits completely altered. The Anti-saloon league will carry on, though it is the opinion of your correspondent, and he so told the gathering, that they would do well to change their name. The word saloon is out of the vocabulary. The league has voted to include in its directing personnel the heads of the various denominational bodies. A meeting of the board with these aforementioned affiliating members in-

cluded is scheduled for the near future in Philadelphia.

* * *

Liquor Comes Back With a Rush

Not until Feb. 22 will hard liquor be legally on sale in this city. A control bill has been passed and a licensing board of three members, one of them the wife of a prominent Washington physician, has been appointed. Applications for licenses to the number of nearly 2,000 are already on file. The control bill limits the hours when liquor may be consumed. Fifty-one per cent of the residents within a specified distance may deny him his license. It cannot be sold within 400 feet of a church or schoolhouse. Other matters which caused considerable discussion at the hearings related for example to the question of taking one's liquor standing up or sitting down. It was finally decided that one must sit down to do the job properly. Presumably this is to enable the consumer to imbibe more leisurely and thoughtfully. Possibly the framers of the bill imagine that he will reflect on the error of his ways, if he assumes a semi-recumbent position. But we doubt that this was in their minds. It was done to remove as far as possible the stigma of the old-time brass foot rail and mahogany bar.

But the stuff that does the damage is here again and its terrible results are apparent on every hand. Drunken, reeling men are commonly seen on the city streets. On a recent Monday morning your correspondent made the rounds of the larger Washington police stations to see for himself what the crop of Saturday night and Sunday drunks looked like. Then he went to the police court where he saw the poor devils run through the mill with astonishing speed. "Ten dollars," said the judge if it was a first offense, and forthwith they were hustled off to work out their fines, for none of them had the necessary cash.

One thing is sure. Municipalities will have to provide greater cell capacity or instruct the police not to arrest so many drunks. In many of the cells on this particular morning were to be seen five men in a cement floored, iron-barred hole six-by-eight in size, containing but a single cot. The tragedy of it all is that these poor weak mortals are not the ones who ought to be punished. The higher ups who have opened the flood gates, and every voter who by direct vote or by failing to ballot, helped to nullify the 18th amendment—these are the ones to blame. Conditions were none too good during 18th amendment days, to be sure, but they are infinitely worse now.

* * *

Rabbi Honored

Rabbi Simon, of the Washington Hebrew congregation, beloved by all irrespective of creed, was given a complimentary dinner recently at the Hotel Mayflower. The occasion was the 30th anniversary of the beginning of his service at the local temple. More than a thousand of his Jewish and gentile friends assembled to do him honor. Dr. J. R. Sizoo of the New York Avenue Presbyterian church was toastmaster and Bishop J. E. Freeman was one of the speakers. Rabbi Simon's record in this city has been a notable one. He has been active in civic affairs, serving for several terms on the school board.

W. S. Abernethy.

Goering Seen as Sinister Figure Forcing Silence on German Pastors

Prussian Head of State Insisted on Mueller Dictatorship When Hitler and Hindenburg Would Have Bowed to Pastors' League—Paganizing of Germany a Real Threat—Hitler's Own Religion Discussed by Hanfstangel

(Correspondence from Germany)

[*The mails bring two letters in a single week from Dr. Turner, The Christian Century's correspondent in Berlin, who, as the London dateline of the second letter shows, is en route to this country for a brief speaking tour.*]

Berlin, Jan. 30.—Hitler's greatest longing at the New Year was for a completely "coordinated" Germany on the first birthday of the third reich, Jan. 30. General Göring saw that threatened by two clouds, much larger than a man's hand. One cloud he dissolved Jan. 25 at the conference between Hitler and the opposing church camps when he entered armed with overheard phone conversations and routed the chancellor's attempts at conciliation. Prussia's secret police offered "evidence" which removed the staying hands of Hindenburg and Hitler, allowing Göring his long desired opening to crush Müller's opponents. The second cloud evaporated Jan. 26 when the monarchistic officers' union, assembled at the social rooms of the Berlin zoo, were interrupted just as their president, Count von der Goltz, proposed a *hoch* for the kaiser's birthday. Rowdies stampeded the banquet, torpedoes popped, itch powder flew. It was a cloud-burst. The monarchists were rudely brought down from their pre-war dream-cloud and were reminded that their feet belonged on the ground.

* * *

Police Search Homes Of Pastors

On Jan. 10 Dr. Beyer, Müller's sole remaining cabinet member, resigned. His classes weeks before had been told that he would soon return to continue his historical lectures. On this same day Hindenburg and the foreign office expressed displeasure, the bishops of southern Germany declared invalid the decree of suppression issued by the reichsbishop, a German Christian conference in Berlin considered appealing their cause to the national socialistic party headquarters, and two priests were arrested in Bavaria.

Müller called a meeting of both sides for Saturday, Jan. 13. Meanwhile the secret police had house searchings and 6,000 pastors had heart searchings. Pastor Rzadki, secretary of the league at Schneidemuhl, was placed in a concentration camp. The secret police hoped to secure "treasonable" utterances of the league pastors in sufficient numbers to afford the German Christians the satisfaction of seeing them declared illegal. Frick visited Hitler. The opposition pastors went to Müller's conference having read announcements in the foreign press of the dismissal of their valiant leader, Karl Barth. This was later denied. The pastors returned from the fruitless conference to find on their desks a warning not to reread the defiance of the reichsbishop. Yet when Sunday came those scheduled to preach read or reaffirmed it to a man.

Seven police were counted at one church; police were present at all churches. But foreign newspapermen, covering every league church in Berlin and Potsdam, could get no spicy copy, only the quiet courage of the pastors.

* * *

Theologians Warned To Keep Quiet

The league was encouraged by a solemn declaration, signed by 45 theologians, stating that the reichsbishop's suppression decree was both un-Lutheran and unconstitutional. Rust, Prussia's minister of culture and supporter of Müller and of Göring's state intervention policy, retaliated by a stern law forbidding theological professors from discussing "church-political matters." He forbade their membership in the league. The theologians answered by swelling their number to 72. Where shall church policy be dispassionately examined, these thinkers asked, if not in the ecclesiastical institutions of learning?

Not long before Müller had threatened in the strongest language any pastor who intimated that a state church reigned in Germany. But we see him in these days playing state intervention as his chief card. He appealed to Hitler, a Roman Catholic, and Diehls, a chief of secret state police. Müller called another conference for Saturday, January 20, but postponed it. Was he without a plan himself, and hoping the state would take some initiative? Over this weekend the ministry of the interior issued instructions to civil servants ordering them to strictest neutrality in the church issue. Four priests were arrested in Bavaria, three in Swabia. Another priest was arrested because he threatened to report the arrest of the three to Rome. League pastors were suspended in several communities.

* * *

Müller Reaffirms Aryan Dogma

The consecration of Dr. Beye, bishop of Brunswick, on Jan. 21, was used by Müller for some broadsides at the opposition. He defended the reintroduced church Aryan paragraph by stating that he would baptize a Jew but never ordain him, save as a missionary to other Jews. It is impossible that a man of alien blood can minister to a congregation which has "become aware of itself." They would never allow a yellow man to become a pastor. Even a Bavarian is not suitable for an East Prussian congregation. History would remember Hitler, he declared, as a champion of blood purity, and as the one who won respect for the doctrine of blood and soil. He concluded with the prophecy that the "parsons" would

never regain the church so long as he lived. What the primate meant became clear in a few days.

Just as Müller and Göring desired a united front against the opposition a split occurred in the German Christian ranks. A group issued a manifesto declaring lack of confidence "in the present leadership of the German Christians" with whom "we have nothing more in common." A friend who reported this to me said excitedly that over 5,000 moderate German Christian pastors were back of this move. There were, however, only twelve pastors' and three laymen's signatures to the document. But the names were important. It ended with these words, "We appeal to those like-minded with ourselves to bury the past."

* * *

Göring Forces Bishops To Knuckle Under

All these disaffections may have contributed to the determination of General Göring once and for all to complete the work begun by the June commissioners. The secret police obliged by some eavesdropping. The cloud must not darken the horizon on the sacred 30th. At any rate, the Lutheran bishops who had demanded Müller's resignation with increasing insistence now suddenly capitulated, leaving the pastors' league in the lurch, and agreeing to endorse Müller in all things. When I first heard of this I called several league pastors. One said, "It must be utterly fabricated." Another laughed and said, "Impossible; the bishops will never give in." When Niemöller was called he hung up curtly, the first time he had ever done so. He knew at that time what the ones not present at the fateful Thursday session did not know.

On Saturday, Jan. 27, a blunt decree was issued, suspending the functions of the church cabinet, and placing Müller with dictatorial power over the 19,000,000 Prussian united Protestants. Göring's help was assured. When Hitler entered the Thursday session he had carried a memorandum which is said to have contained a plan of action outlined by the most venerable Lutheran layman, Field Marshal von Hindenburg. According to reports, the plan suggested a period of retirement for Müller, during which time the atmosphere could clear. Through the clever move of Müller's party comrades this statesmanlike proposal was dynamited. Niemöller was arrested in his home like a criminal. The finance minister of Germany and a nazi official immediately made strong representations. The nazi was, like Niemöller, a former u-boat commander. He and Niemöller were recounting war experiences when the secret police came into that pastor's study on Jan. 28. Niemöller was released shortly, but must report to the police daily.

* * *

The Fate of the Church

The Emergency league has weathered severe emergencies before this, but this is the most violent state action against the Lutheran church in its entire history. One important national socialist said to me, "If the church has anything worth while it will survive, if it hasn't, it doesn't deserve to."

The issue, of course, is not simple. The Germans have a saying, "Whose bread I eat, his song I sing." Each year the state pays immense sums into the church's coffers, over and above the church taxes which they collect free of charge. The London Times places these state grants at 100,000,000 reichsmarks annually. Is there a clue to the fact that the southern German bishops ranked themselves "solidly behind the reichsbishop" in the statement, attributed to Hitler, that if the church conflict continued the state's grants would not?

HITLER'S OWN RELIGION

LONDON, Feb. 2.—Catholics and Protestants in Germany have united—on a slogan. It is, "We ought to obey God rather than man." These words closed the memorable declaration against Müller's dictatorship as read by 1,500 evangelical clergymen on Jan. 7. It has become the refrain of Protestants everywhere in Luther's land. But the Catholics also have adopted it. Their paper Germania quotes it. At Stuttgart a Catholic bishop recently stated that loyalty to article 32 of the concordat did not remove the duty to criticize "laws which went against conscience, in accordance with the words of the scriptures, 'We ought to obey God rather than man.'"

The Protestant emergency league is not the only subject of police vigilance. Himmler, chief of south German political police, has stated that "guarding against violations of the concordat and punishing the offenders" is a harder task than combating communism. Priests and pastors have been arrested daily during January. The famous proclamation of Cardinal Faulhaber that Protestants and Catholics have a common peril has found echo throughout Germany. Imagine the implications of the following item from the Roman Catholic Beobachter of Baden: "When, as in the case of the German Christians, it is unquestionably established that a movement has nothing in common with Christianity, then no earthly power can prevent the church from warning its adherents loyally, emphatically, and as often as necessary against anti-Christian theories and aspirations." Protestants and Catholics are nearer each other today than at any time in German history.

* * *

Is Paganism a Real Danger?

An affirmative answer must be given to the question, "Is the new paganism a danger in the third reich?" The Wotan worship proferred by Ludendorff and his fanatical wife was a symptom of what has now become an amazingly contagious malady. No one in Germany thinks in terms of Wotan worship, however. That is a foreigner's preconception based on the Ludendorff sect. Just who the hero saints of the new religion will be, is, as a matter of fact, still an unsolved question. One tendency of the new paganism, that represented by Prof. Haver's German Faith movement, will need heroes out of the past. The German sagas will furnish these. This is a movement of emancipated intellectuals.

But the second tendency is even more dangerous. It feels the religious urge, but is too occupied with political activities to do more than elevate national socialism to mystical levels which will satisfy this spiritual longing. It is absurd to accuse Baldur von Schirach, Hitler's youth leader, of being a Wotan devotee. One hears this attributed to him continually even in Germany. To be sure, von Schirach has no interest in Protestantism or Catholicism. He has openly and repeatedly said so. But he does have a religion. It is his meat and drink. In a vague but real way he believes in *God*. This God has manifested himself at a crucial moment to send a savior to the German nation. Von Schirach's attachment to this savior is unquestioned. His prayer is, "Thy kingdom come: Thy will be done on earth; Give us this day our daily bread." *Faith* burned bright through long years of persecution and ridicule, but national socialists endured as seeing that which was invisible. *Sacrifice* characterizes this religion; 400 have offered their lives to the bullets of the communists that they might free their land from Marxistic shackles. The doctrine of *immortality*—of the Teutonic race—also adds fiber to their souls.

* * *

Paganism Linked with Anti-Semitism

The second of these tendencies is the greater present peril to Christianity in Germany. But it is essentially a transitory stage which will be "aufgehoben," that is, transcended, by so truly a metaphysical people as the Germans. At present it is fed by the revolutionary enthusiasm which, as all national socialist leaders acknowledge, will return soon to normal proportions. It is fed also by the shocked feelings of the average nazi that the churches should have objected to being "coordinated." It tends to make an uncritical nazi self-conscious during mass or sermon. He would rather get his emotional stimulus from a good fife and drum corps.

One must not, however, underestimate the possible peril of the first tendency. To be sure it has only 250,000 registered members now. But that is more than the total membership of all the German free churches. There is a powerful element in national socialism which is so imbued with racial pride that it is willing to draw the bitterest consequences from its anti-semitism. Hitler and many men of finest character are not in this group, but the masses lend themselves to its influence. The logic of this interpretation of national socialism's *Weltanschauung* is: the Bible is Jewish, out with it; Christianity has Jewish extraction, away with it. It is a logic capable of inciting a mass frenzy which might lead even to the establishment of a pagan church more vital numerically and actively than either Protestantism or Catholicism.

One chief thing has served thus far to stay such a tidal wave. The leaders of the new paganism—Count Reventlow, Prof. Bergmann, Hermann Wirth, Alfred Rosenberg, Dr. von Leers—are all rationalists, bookmen of the study. Should one arise who knew mass psychology he would be the Luther of a reformation which would restore the "purity" of pre-Christian German culture—for national socialism has taken deep root in the teutonic soul.

* * *

What Is Hitler's Own Religion?

"What is Hitler's personal attitude toward real Christianity?" This is a question often asked me. Recently I spoke with Dr. Ernest Hanfstangel, Harvard graduate and foreign press chief of Hitler. It was to Hanfstangel's home in Munich that

the wounded Hitler was taken after the failure of his 1923 revolution. He knows the leader as few men living. "Is it true that Hitler carries a pocket Testament, as numerous church orators and publications in Germany have been telling?" I asked Hanfstangel. His face took on a look of disgust. "Never," was his reply. "He doesn't even carry a pen or pencil, but always borrows mine or someone's near him."

I continued, "Is it probable that when someone asked the leader whence he drew his strength of character Hitler simply picked up a copy of the New Testament?" Again the look of disdain, as though the subject were distasteful.

To my question, "Has Hitler been influenced by Jesus?" Hanfstangel at first answered "No." When I pressed him further he said, "The thing that has impressed Hitler about Jesus is that he gave his life when he could have escaped."

Dr. Arthur Dinter, writing in his paper, Die Deutsche Volkskirche (organ of "the league for the completing of the reformation by reinstating an Aryan-heroic, Savior teaching, freed from all Jewish and Jewish-Christian counterfeits"), says: "Adolf Hitler was for two days a guest in my home during the winter of 1925. He expressed himself in the highest recognition on my '197 theses for the completion of the reformation through reinstating the pure Savior-teaching.' He especially agreed with my theses on the Old Testament and Paul. When I sent him a few months later the first copy of the printed book he wrote me that this book must not only be read but thoroughly studied."

* * *

Hitler's Soul Still a Battlefield

To conclude that such incidents as the above speak the final word about Hitler would be a mistake. They indicate doubtless a side of the leader's character, but not the whole. When one goes to Hitler directly, without mediums, he finds an element not dealt with by Hanfstangel's appraisal. In "Mein Kampf" Hitler speaks with reverence about Christ and with respect for the church. One has a feeling that these passages spring from depths of sincerity. Opposing a post-war German government largely unfriendly to Christianity, Hitler risked his life for 25 principles, one of which was, "The party as such represents the standpoint of a positive Christianity." Of 30 parties in Germany only the national socialists included a definite affirmation of Christianity. In his program speech of March 23 the chancellor stated: "The advantages of a personal and political nature that might arise from compromising with atheistic organizations would not outweigh the consequences which would become apparent in the destruction of general moral basic values. It will be the government's care to maintain honest cooperation between church and state; the struggle against materialistic views and for a real national community is just as much in the interest of the German nation as in that of the welfare of our Christian faith."

National socialistic Germany is fertile soil for the seed of the gospel. It is anyone's country still. *So is the soul of Hitler.* Paganism or pentecost may win the victory. Beset by emotions unknown to most men, his soul is a battleground of loves and hates. His soul is still in the making. Those of us who have had an opportunity to watch the development in his character near at hand know that his life has been a "kampf," and know that he has that saving grace of profiting by his own mistakes. He is not too great to change his mind. He has the capacity for growth.

EWART EDMUND TURNER.

Rabbi Enelow of New York Dies at Sea

Dr. H. G. Enelow, for more than 22 years rabbi of Congregation Emanu-El, New York city, died Feb. 6 while aboard a liner nearing Madeira. He had sailed from New York late in January for a Mediterranean cruise. His death is believed to have been caused by an attack of angina pectoris. He was 57 years of age.

Dr. Sheldon Decides Not to Edit Kansas Paper for a Day

Dr. Charles M. Sheldon's recent article in The Christian Century entitled "The Morning Shudder," which severely criticized the sensational policies of modern newspapers, brought a challenge from the State Journal, of Topeka—Dr. Sheldon's home—calling upon him to edit this newspaper for a day. But Dr. Sheldon has decided not to accept the challenge. "What I wanted was not an opportunity to try my hand on a daily, but to have the editors take it in hand themselves"—"to put up a front page that eliminates crime and human disorder as feature news," Dr. Sheldon explained. It is reported that the State Journal is planning to turn over the editorship of a day's issue to the Topeka ministerial association.

Bishop Morrison, First Duluth Diocesan, Dies

The Rt. Rev. James D. Morrison, who organized the Episcopal diocese of Duluth, and was its first bishop, died in Ogdensburg, N. Y., at the age of 89. He was elected missionary bishop of Duluth in 1897. It was in 1907 that he organized the Duluth diocese.

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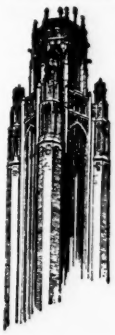

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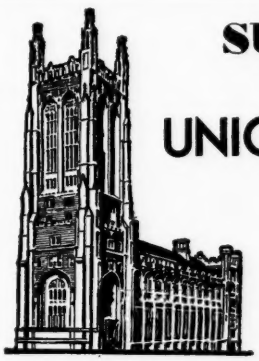

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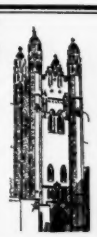

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Wallace Talks on Religious Issues

Secretary of Agriculture Displays Wide Knowledge of Biblical Lore—Dr. R. B. Montgomery Resigns

(Correspondence from Chicago)

CHICAGO, Feb. 12.—The Alden-Tuthill lectures this year were delivered by the Hon. Henry A. Wallace, secretary of agriculture, Jan. 31 and Feb. 1, in Mandel hall, under the joint auspices of the Chicago theological seminary and the divinity school of the University of Chicago. "Religion and Agriculture" was his general topic, with "Spiritual Adventures of the Prophets," "Spiritual Adventures of the Protestant Reformers," and "Spiritual Adventures of Today" as the titles of the three individual lectures. No one expected a secretary of agriculture to have as scholarly knowledge of the Old Testament and church history as Mr. Wallace displayed, and he assured his audience that he did not have a "ghost" writer. But, in replying to a question, he seemed very unwilling to assign to modern religious leaders the rôle of social and economic reformers which he so greatly admired in the prophets and reformers now safely dead. The church, he maintained, should concern itself with cultivating the spiritual life. One felt that Mr. Wallace was a bit irritated by certain articles and comments which have appeared recently in The Christian Century about the Chicago milk strike and the policy of the AAA with regard to that strike. At the same time Mr. Wallace won the admiration of his audiences for his sincere and courageous discussion of economic issues, particularly as they related to the agricultural problem. He is open-minded, liberal and experimental in his attitude, and withal a most engaging and, one feels, deeply religious personality. The lectures drew capacity audiences.

* * *

Ministers' Week

This interesting series of lectures was only one of the features of the third annual "Ministers' week" conducted Jan. 29 to Feb. 3 by Chicago theological seminary. Two hundred and sixty-six ministers from a widely scattered area were present and enjoyed a very busy and profitable week. There were specially prepared short courses by members of the seminary faculty; a series of afternoon lectures on "The Church and Revolution" in which Charles Clayton Morrison, Paul Hutchinson, Charles E. Burton and Arthur E. Holt participated, and a rich evening program. One of the highlights was a play written by Fred Eastman from materials gathered at public hearings on the agricultural situation by Arthur E. Holt, entitled "Our Lean Years," which portrayed in a moving way the tragic situation of many farm families. The play was given in Mandel hall on the evening of Jan. 31, immediately before Secretary Wallace's lecture.

* * *

Episcopal Diocese Holds 97th Annual Convention

Dr. George H. Thomas and the St. Paul's Episcopal church of which he is rector entertained the 97th annual convention of the Episcopal diocese of Chicago, Feb. 6 and 7. One of the matters of major importance was a reorganization of diocesan finances in order to meet problems arising out of the economic situation. Clerical and lay deputies to the general convention which meets at Atlantic City in the fall were elected, and 50 mission clergy and archdeacons were appointed or reappointed.

* * *

Methodist Activities

The Methodist Episcopal church in this area kindly sends me its publicity releases and there is always on hand more than sufficient material to fill all the space permitted for this correspondence. Among the unusually interesting items this week is the announcement of several speaking engagements for Mrs. E. Stanley Jones, especially before groups of women; the three-day meeting of the board of education Jan. 31-Feb. 2 under the presidency of Bishop Edgar Blake of Detroit; an emergency campaign to maintain 25 religious and social enterprises of the church in the metropolitan area and the convention of the National Association of Methodist hospitals, homes and deaconess work, to be held at the Congress hotel, Feb. 14 and 15.

* * *

Two New Pastors

Rev. Frederic T. Mills, formerly acting-pastor of the House of Hope Presbyterian church, St. Paul, Minn., has become pastor of the Emerald Avenue Presbyterian church as successor to the late Rev. Richard D. Hughes. Rev. John W. Moffett succeeds Rev. George B. Davis as pastor of the Rogers Park Baptist church.

* * *

Pastor Becomes College Administrator

Rev. R. B. Montgomery, for the past few years pastor of the Jackson Boulevard Christian church, has resigned to become associate president of Lynchburg college, Lynchburg, Va. Mr. Montgomery has been active in church federation and other interests as well as very effective in his own parish, and will be greatly missed.

* * *

And So Forth

Dr. F. A. Agar of New York gave a series of six lectures on "Christian Stewardship" at the Northern Baptist theological seminary during the week beginning Feb. 5. Dr. M. E. Dodd, president of the Southern Baptist convention, was another recent lecturer at the seminary.

"Founder's week" at the Moody Bible institute, beginning Feb. 4, drew large audiences.

Dr. Johnston Myers, friend of the needy and pastor of Immanuel Baptist church, has been ill with heart trouble for several weeks, although he has insisted upon going about his work some of the time when he ought to have been in his bed. Dr. Myers is 74 years of age.

The Illinois convocation of ministers met in Springfield, Feb. 5 and 6, at the First Methodist church, under the auspices of the Illinois council of churches. Among the speakers were Dr. Albert W. Beaven, president of the Federal council of churches, Bishop E. L. Waldorf, Prof. Norman E. Richardson and Dr. D. W. Kurtz.

CHARLES T. HOLMAN.

Canada Has New Rush to North

Depression, Crop Failures, Gold Prices Bring Rapid Settlement—Churches Struggle to Meet Responsibilities

(Correspondence from Canada)

COBALT, ONT., Feb. 3.—If readers will look at an up-to-date map representing the northern part of this continent they will observe a railway stretching in an almost straight line from the ancient city of Quebec across a vast wilderness to the great lakes. This line crosses a rich clay belt drained by many rivers emptying into the Hudson's bay. This northern slope beyond the main watershed, when cleared of the forest growth, is capable of yielding great crops and of supporting a considerable population. The sustained industrial depression has driven large numbers of people "back to the land," with the consequence that many parts of this great area have been filling rapidly. A critical situation thus confronts the church. The contact with Quebec on the east has made possible a tremendous overflow of the French Catholic population over the line and the mission enterprise of the Roman communion has been equaled by its skill in financing the erection of commodious church buildings in the small towns which have been springing up in this far north during recent years. Now, however, the southern part of old Ontario is making its contribution to such an extent that in some areas every unoccupied lot has been taken up by new settlers within the last few months.

* * *

Heroism Revealed in Arctic Missions

There is no finer or more heroic missionary work on the continent than that maintained along the Arctic borders by the Anglican communion, and with that project the name of Bishop Stringer will be forever associated. Recently it has been directed by one known as the archdeacon of the Arctic—surely an appealing designation and it is appropriate that arrangements were completed to allow his consecration to the episcopal office as Bishop Fleming. The United church missions kept pace with the railway building as it approached the bay at Fort Churchill and a certain romance gathered about the name of the Rev. Sam Martin who was said to have "put the church into Churchill." While that claim was justified so far as it affects the actual townsite of Churchill this must not obscure the other fact that the Anglican mission had for many years gone yet farther in their ministry to the far north.

* * *

Drought Adds to Problems

Southwest of Hudson's bay stretches the great wheat land of Saskatchewan with thousands of people experiencing distress produced by several successive years of drought and at last an Egyptian plague of grasshoppers. Many thousands of these stricken farmers simply abandoned their useless farms and, with such live stock as survived, took the road for this new north.

Again the church has been challenged to meet the needs of a new community in the northern part of that province. How much farther north the settlements will go cannot yet be known, for beyond the wheat belt there is vast mineral wealth yet to be mined.

* * *

Churches' Heroic Struggle in Face of Difficulties

This demand for missionary expansion has come to the church at a time when it is seriously embarrassed by financial shortage, and all the skill and courage that can be arrayed is needed to grapple with the problem. Obviously the demands are felt first by the Roman communion which seems to be able to command resources almost sufficient. The Anglican church pursues its task in the more remote north undaunted by the terrible losses sustained through the bankruptcy of their chief financial agent in the west. But the United Church of Canada which is responsible for the greater part of the Protestant population pouring into the northern belt is badly crippled by deficit. In this situation its organizers are called to plan for new mission centers.

Having recently spent some weeks in visiting the northern field, this writer is impressed with the conspicuous fact that nowhere in Canada has the church been able to enlist a body of young ministers of higher education, trained ability and superb devotion. Union theological seminary is richly represented by men who have undergone extensive graduate training and the presence of such a body of ministers on the advanced line of church activity is a matter for great thankfulness. While most of the criticisms of those who have been "rethinking missions" would apply to many areas of the church in Canada, no one can fail to recognize the high quality of those who represent organized Christianity in the gold mining and forest areas of Canada's new north. Incidentally, one encountered an unfamiliar experience in the crowded railway trains and stations all through the northern part of Ontario where are found the richest gold mines within the empire. The high dollar price of gold has made profitable workings which had been abandoned, while the high grade ores are being worked at maximum speed.

ERNEST THOMAS.

Congregationalists to Merge Missionary Publications

At the recent annual meeting of the commission on missions of the Congregational and Christian churches, held at Evanston, it was voted to merge the American Missionary, now published as a monthly magazine number of the Congregationalist and Herald of Gospel Liberty, with the Missionary Herald, which was established in 1818. The magazine will cover both home and foreign missions. The editors will be Enoch F. Bell of the foreign boards and John R. Scotford of the home boards. The Congregationalist and Herald of Gospel Liberty will continue as a 16-page weekly, possibly under a new name, and without missionary promotional features. An interesting item from the recent conference was the adoption of a resolution "disapproving the general principle of the exploitation of the women of the churches by commercial companies such as the Goodwin plan and others."

Survey Shows Housing Scandals

CWA Investigation in Memphis Discloses High Rents Paid for Shacks—Beer Legal in Mississippi

(Correspondence from the Mid-South)

MEMPHIS, Feb. 7.—Unspeakable are the conditions in Memphis slums as revealed by the recent housing survey fostered in the community by the CWA. Your correspondent, who has lived in Chicago, Boston, and New York, has never seen anything to equal the filth, squalor, and misery of what pass for homes in this prosperous city. Twenty-five people were found sleeping in one room of one slum. In an 8 by 10 shack five persons were found to be sleeping—this horrible place, open to the weather through great cracks, being parlor, bedroom, and bath, for the unfortunates using it. In many cases ventilation is unknown, in others there is nothing but ventilation. Sometimes these shacks are perched on eminences over muddy, filthy streams of water. Sometimes there is not even city water. And yet the hovels will bring $10 a month rent for some respectable landlord who probably helps support a church and donates to foreign missions. One hears much about southern pride, but it does not display itself in any attempt to hide the slums of southern cities.

* * *

Diocesan Convention a Tribute to Bishop

St. Mary's Episcopal cathedral of Memphis has just celebrated its 75th anniversary. This church was also the scene of the convention of the diocese of Tennessee. The two occasions brought to the forefront that remarkable churchman, Rt. Rev. Thomas F. Gailor, bishop of Tennessee, who despite his 77 years is still active. Bishop Gailor was chancellor of the University of the South (Sewanee) at the time of his election to the episcopate in 1893 and ever since the old school, affectionately known as the Oxford of the South, has been a pet project of the bishop's. It was fitting that this year he should have fostered the raising of a fund of a half million dollars to bring the equipment of the university and the divinity school strictly up to date.

One of Bishop Gailor's first acts after his consecration 40 years ago was to admit the Negro clergy to the floor of the diocesan convention. A Nashville paper attacked him bitterly as a Yankee innovator but the bishop roared back at them that he

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was no Yankee but was born in Tennessee and would do as he pleased about the Negro delegates. As a matter of fact at this 1934 convention your correspondent saw many Negroes sitting with the white clergy.

There were other signs of a democratic spirit also, such as might surprise non-Episcopalians who think of episcopacy as autocratic. At the business session as the bishop coadjutor, Dr. Maxon, sat upon the platform in the chairman's seat, the secretary of the diocese, Father Sharp, read off letters about the diocese's moral obligation to pay off a $67,000 debt on a defunct church school at Columbia, Tenn., letters which plainly were opposed to the bishop's own mind on the subject, and some of which were far from complimentary to him. It was pleasing to hear the opinions of many present that regardless of the church's legal responsibility there was moral obligation to pay people who had loaned money or sold goods and services under the impression that the diocese was behind the school. There have been church gatherings where moral obligation was not recognized.

Announcement was made at the time of the convention also of a bequest of some $600,000 to the diocese for the purpose of maintaining the expenses of the bishops of Tennessee in perpetuity.

* * *

Arkansas Would Profit from Drinking in Other States

Although it remains dry itself, Arkansas is willing to profit by the drinking of the citizens of other states. Early in January a law was passed making legal the manufacture of wines and brandies provided they are not for consumption within the state.

* * *

Electric Rates Remain High Despite TVA

In spite of a reduction in electricity rates in Memphis due to competition of the TVA it is pointed out that the citizens of the Tennessee metropolis will still be paying from 42 per cent to 100 per cent more than, for instance, the city of Tupelo, Miss., which is under the TVA.

* * *

Hippodroming The Deity

What Mr. Mencken would call a cultural note is this: Aimee Semple McPherson is to debate Charles Smith, president of the Association for the advancement of atheism at the Memphis municipal auditorium on the subject, "Is there a God?" The affair is advertised: "Matinee 25 and 50 cents; Evening prices, etc."

* * *

Beer Legalized in Mississippi

Mississippi has legalized beer. Senator Collins has introduced a bill into the legislature demanding public executions of notorious criminals, thinking that despite the lessons of history crime would thereby be prevented.

* * *

Educational Notes

For the second time in the present fiscal year Memphis school teachers will turn back their pay checks to the city.

About one-half of the white schools in Alabama are now closed for the rest of the school year.

JOHN CLARENCE PETRIE.

Will Fight for Social Justice

Ministers' Committee of 100 Issues Declaration of Purpose—"Voice of Whisky" Goes on the Air

(Correspondence from Philadelphia)

PHILADELPHIA, Feb. 9.—The Committee of 100, organized last spring, of which Dr. John A. MacCallum is president, Dr. Gustavus Bechtold vice-president, Rabbi William H. Fineshriber chairman of the executive committee, Dr. Herbert E. Benton secretary, and Dr. Gladstone Holm treasurer, has adopted a significant declaration of purpose in the hope that other groups may be moved to endorse the statement, give publicity to such endorsement, and thereby help to attain their objectives. Such an endorsement has already been made by one of the suburban groups, the Ambler ministerial association. "The Committee of 100," so the declaration goes, "is made up of clergymen who realize that it is an essential function of organized religion to translate the abstract ideas and ideals of our faith into righteous conduct, both personal and social. We recognize that it is a reflection upon our spiritual leadership that so many evils flourish unrestrained and unrebuked in a city where membership in our churches includes the majority of our influential citizens. With the hope of correcting this fault, we believe it to be our duty to declare our allegiance to certain ethical and social implications of religion, without which the just and effective organization of our common life is impossible.

"First, we maintain that public office is a public trust, and that therefore the attitude of the office holder to his labors must be motivated by a belief in the sacred character of his obligation rather than by the desire for self-enrichment or partisan advantage. We maintain that the people of the community are entitled to honest, wise, and unselfish service, and we pledge ourselves to an advocacy of that type of civic government that shall be clean, just, economical and efficient."

* * *

Call for Religion Applied To the Whole of Life

"Secondly," the document continues, "we hold that where the wellbeing of one section or group of society is attained through the oppression, exploitation, degradation, ignorance, neglect, or the unrewarded toil of the masses, there is an inherent social wrong which must be corrected if eventual disaster is to be avoided. We also hold that no social system can endure or is entitled to our respect which does not guarantee to every honest and willing worker the minimum essentials of life, namely, continuous employment, security against destitution which results from sickness, old age, and accident; food, shelter, self-respect, education for his children, and a reasonable amount of leisure. We therefore call for a new emphasis in the scale of values, an emphasis which will place life above money, elevate duty above self-interest, and see clearly that human welfare should have priority over profits and property. We admit no boundary to the field of our study and action, holding it a sacred responsibility to speak out definitely and persistently for social and racial justice, and to apply the principles of our religion to every aspect of life, economic, industrial and political.

"We therefore pledge ourselves, individually and collectively, after ascertaining the facts in each case, to work for the redress of wrongs and the attainment of righteousness in politics and business. We are convinced that no question is settled until it is settled right, and that our civilization will be in danger until it is moved individually and socially by the highest measure of wisdom, common sense, and integrity that mankind can attain. To do what we can toward the realization of this ideal is the purpose of our organization."

* * *

"The Voice of Whisky" Pleads Over the Air

"We can play the game fairly," pleaded "The Voice of Whisky" over radio station WCAU, contracted for by the whisky educational committee. "We have always dealt squarely with the public. We have learned our lesson. We are on probation before the public. Give us a fair trial. Thanks to the President, by his leadership, we have had a right restored. Our purpose is to establish our industry solidly in the good graces of the American public." But, it has since been pointed out, the voice of whisky could also be told in a far different tone from the homes it has darkened and wrecked, but that is another story lately forgotten.

* * *

Prof. Machen Opposes Presbyterian Union

"Bible-believing Presbyterians ought to oppose with all their might the submission of the plan of union to the presbyteries next May," insists Prof. J. Gresham Machen, president of the Independent board of foreign missions. "Then, if, despite such opposition, it is submitted, they ought to take steps, as was done in a somewhat similar situation in Canada, to continue a really faithful Presbyterian church in case the presbyteries act favorably and the proposed union church be formed. If that becomes necessary, what ought particularly to be observed is that it will not be the Bible-believing Presbyterians but the advocates of the plan of union who will be responsible for what is sometimes called 'splitting the church.'"

* * *

And So Forth

Dr. Lucy L. W. Wilson, high school principal and first woman winner of the annual $10,000 Bok award, has taught over 50,000 pupils in her more than half a century of progressive educational leadership, in which she has shown, as Prof. Rufus M. Jones said in presenting the award, "that high quality of integrity, which is the greatest human trait in all the world." Three types of service were considered: those who "alleviate physical distress in dismal times," those who have strengthened the financial foundations, and those multitudes of persons "unheralded and out of sight" who have been character-builders—"the precious jewels of a city rich in such men and women."

Rev. Louis H. Frame has begun his pastorate at the Olivet-Covenant Presbyterian church.

CHARLES DANIEL BRODHEAD.

Teachers Rebuke N. Y. Federation

Claim LaGuardia Bill, Supported by Churches, Would Wreck Public Schools—Funeral Costs

(Correspondence from New York)

NEW YORK, Feb. 10.—How difficult it is to discover the legitimate place of ecclesiastical organizations in the political field has been shown in the last few days by the New York federation of churches. Last week Dr. Charles Trexler, the president of the federation, sent out a postcard asking our ministers to call the attention of their people to the economy bill which the mayor is pressing at Albany. Probably the overwhelming majority of our citizens are with Mayor LaGuardia in his effort. However, the teachers feel that the passage of the economy bill in its present form would be most unfair to them and are taking the churchmen to task for campaigning for it. At the annual meeting of the federation of churches last Monday Rufus M. Hartill, president of the Protestant Teachers' association, stated that in this present bill the very safety of public education is at stake. Taking up the action of the officials of the federation he said: "I am sure you had the best will in the world when you caused to be sent out a circular which led us to believe that you, as a federation, were unalterably in favor of the bill. It took 30 years to see education recognized as a state function. We cannot turn this over to local control. I hope you will inquire of those connected with the schools before you give this bill, in its present form, your support." After this address Dr. Trexler confessed that the churches often show lack of wisdom "in meddling in affairs that may be purely political."

* * *

100th Anniversary of Chelsea Church

The Chelsea Presbyterian church celebrated its 100th anniversary last Sunday. A telegram of congratulation was received by the congregation from Mayor LaGuardia. It is said that this congregation was started in 1832 by a fifteen-year old girl who gathered the neighborhood children together and told them Bible stories and thus persuaded their elders to build a church. The present pastor is Rev. Thomas H. Whelpley.

* * *

Prayer for Christian Social Order

Rev. James Myers, industrial secretary of the Federal council of churches, has written a prayer of social aspiration and petition for a more industrial system. It is good to see that advocates of the social gospel are increasingly recognizing the need of making that gospel a part of our worship. Copies of Mr. Myers' prayer may be obtained by writing him at 105 East 22nd street.

* * *

Better Play Space on Lower East Side

For a long time the Lower East Side Community council, made up of settlements and neighborhood houses below 14th street, has been urging that Chrystie and Forsyth streets be given over to park and playground uses. Since the demolition of the buildings along these streets the council has urged that at least part of the area be set aside as play space. Mayor LaGuardia has now definitely given word that this is to be done.

* * *

Union Seminary Alumni Meeting

The Union theological seminary alumni met last Monday. Both morning and afternoon sessions were held, the former being given over to a discussion of "Reality" and the relationship of religion and science to it and the latter to the social issues facing the ministry today. At the business meeting held in connection with this gathering Dr. William Lloyd Imes, pastor of St. James' Presbyterian church, was chosen president of the alumni association. Dr. Imes is one of the best known and most capable of our colored pastors.

* * *

Annual Luncheon of United Neighborhood Houses

The eighth annual luncheon of the United Neighborhood houses association is scheduled for February 17 at the Hotel Pennsylvania. The subject to be discussed is "The Social Rebuilding of New York" and the commissioners of the various departments of the city are to be the guests of honor. Most of them, including Gen. John F. O'Ryan, police commissioner, William Hodson of the department of public welfare, and Robert Moses of the department of parks and playgrounds, have agreed to be present. Dr. Edward T. Devine is president of the association.

* * *

Municipal Funeral Authority

The City Affairs committee, which was responsible for arousing no small part of the moral indignation which swept Tammany out of office, plans to keep steadily on the job. In a bulletin for January a new subject is tackled, namely the high cost of dying. Everyone knows that the cost of funerals has borne most heavily and disastrously on the poor. There is profiteering on grief. The City Affairs committee proposes that New York city should follow the example of many of the great cities of Europe and establish its own municipal funeral home which would supply funerals at cost.

EDMUND B. CHAFFEE.

De Pauw to Get $750,000 from Estate of Late Trustee

De Pauw university will receive $250,000 for a new science building and nearly a half-million dollars for endowment as a result of the recent sale of the Danville (Ill.) Commercial-News to the Gannett group of newspapers. The late proprietor of the paper, John H. Harrison, De Pauw alumnus and for many years before his death four years ago a trustee of the school, named De Pauw residuary legatee in his estate.

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Filipinos Split By Hawes Bill

Quezon Defeats Its Acceptance But May Suffer Later—New Heads for Many United Church Enterprises

(Correspondence from the Philippines)

MANILA, Jan. 15—The Hawes-Cutting-Hare independence act has split the nationalistas, the only strong political party in the Philippines. While senate president Manuel L. Quezon heads a mission now in Washington working for a measure more satisfactory to his group, Senator Sergio Osmeña and ousted-Speaker Manuel Roxas, have organized a pro-Hawes faction that appears to have considerable support. National elections take place next June. Doubtless the independence question will again be the sole campaign issue. If President Roosevelt or the United States congress promise or enact a new law, Filipino candidates will fight it out over the comparative merits of it and the Hawes offering. In such a contest, the pros may come off second best. But if Quezon does not bring home a considerable chunk of bacon in the form of a new act or at least a strong administration promise, his party will be accused of killing all chances for independence and may lose out. The present act will become ineffective after Jan. 17.

* * *

Contrasts in Travel

I am writing this in a bus on a rough road in Mindanac. Yesterday I flew from Manila to Cagayam, 550 miles in five hours. Today I make 75 miles in eight hours. Tomorrow I tackle a route new to me and may have to hike four or five hours. Transportation in these islands offers interesting contrasts. Even in Manila, the slow, sleepy carabao and the gaunt, vest-pocket edition horse share the streets and avenues with every type of motor vehicle. On our water highways a large variety of craft may be seen: the Moro outrigger, the Japanese fishing smack, the ocean liner, the slow-moving freighter, the antiquated inter-island passenger ship, and the modern well-appointed boats such as the ones operated by the Robert Dollar company.

This water traffic presents a beautiful picture viewed from the heights of a smoothly speeding plane and the memory of seasick hours on an inter-island voyage makes air travel all the more attractive. However, a missionary budget can't stand the strain of many air trips, even though the cost does not greatly exceed that of steamship travel. A plane offers neither second nor third class passage. But preparations for a national convention and for Dr. Kagawa's visit next month left no time for the slower methods of travel on this long-promised field trip and seemed to justify the extra expense. A decade ago, I would have done well to cover the same distance in ten days. It still takes thirty hours by the fastest boats.

I am on a visit to the eastern and southern coasts of Mindanao where Manobos, Bagobos, Moros and Japanese in considerable numbers contribute their share to community life. I am to conduct classes in Bible salesmanship, address students, and confer with school authorities, church leaders, and municipal and provincial officials about the improvement of living conditions for rural people.

* * *

New Leaders in United Church Enterprises

Several changes in the leadership of religious organizations have been made or announced within the last few weeks. In November the Rev. E. C. Sobrepena became secretary of the Philippine council of religious education. He continues to serve as half-time pastor of United Church of Manila. The Philippine council is affiliated with the World's Sunday school association. It plans to merge with the National Christian council next month. Rev. W. H. Fonger, for the last ten years with the Disciples of Christ here, has been appointed acting secretary of the Philippines agency of the American Bible society. Since March 1932, I have given half-time to this work. Beginning next April, all my attention will be devoted to the National Christian council.

* * *

Politics and Insurance Held Responsible for Resignations

Two Filipino resignations of more than local interest leave vacancies in the presidency of the state university and in the national secretaryship of the Y.M.C.A. It is generally understood that President Rafael Palma has been forced out by the legislature at the bidding of the Quezon group because he openly espoused the Hawes independence act. For more than a decade, as the first Filipino president of the University of the Philippines, Palma has shaped the institution's policies, pushed a vigorous building program, defended the educational interests from predatory legislators, and on the whole, has done a good job. He has a background of political experience. He declares he has plenty of fight left in him and will do his best to rid the government of its "selfish dictators."

The resignation of Mr. Jesus Dineros, whose appointment to the national secretaryship of the Y a year ago marked a distinct advance in the Filipinization of religious leadership, disappoints many persons interested in the growth of an indigenous Christian movement. Mr. Dineros goes into insurance. So many association secretaries have gone into this business, especially into one company, that it has been jokingly suggested that the two organizations merge.

E. K. HIGDON.

20 Clergymen Urge Veto of Navy Measure

More than 20 New York ministers signed a telegram to President Roosevelt asking him to withhold support from the Vinson naval bill for construction of 102 new warships. The telegram, as announced by the Federal council, read: "We believe the proposed naval construction program seriously compromises your good neighbor policy and is a denial of our moral obligation under the Kellogg pact. We believe vast numbers of thoughtful people will acclaim your action in withholding support from this unprecedented peace time program of naval expansion." Among the signers of the telegram were Dr. Fosdick, Dr. Bowie, Dr. Holmes, Bishop McConnell and Rabbi Wise.

Britain Debates Air Defenses

Dangers of Chemical Warfare Also a Moot Subject—Prince and Archbishop on the Unemployed

(Correspondence from England)

LONDON, Jan. 30.—That the scope of poison gas in warfare is extraordinarily limited was one of the many challenging statements made by Dr. F. A. Freeth, a great analytic chemist and a fellow of the Royal society. More nonsense, he said, has been talked about chemical warfare than about any other subject in the world. The ventilating powers of the atmosphere, for example, were apt to be forgotten. But Major Lefebure, another high authority, has taken up one by one the statements of Dr. Freeth and denied or qualified them. He is convinced that there is only one sane solution—disarmament. Gas drill and gas defense measures, he declares, are futile. Airplanes can make a smoke-screen 50 yards thick and ten miles square in ten minutes!

There is still a campaign in progress to increase the air service of this country. We are sixth in the list of nations in air power, and we are told our life depends upon our equipment in airplanes. The ratio which determines what money we spend upon navy, army and air forces should be revised. So we are counseled from many sides, not least by Mr. Garvin of the Observer.

The campaign of peace advocates against the private manufacture of armaments continues. Books such as "Cry Havoc!" and "The Bloody Traffic" have had a widespread influence. There is to be a demonstration next week at the Albert hall in which the two subjects will be "The League or War," and "No Private Profit from Armaments." There will be speakers from all parties.

* * *

The Home Front

Parliament has reassembled. Its chief business before Easter will be to complete the unemployment bill, to which 14 days are allotted. This is not a very popular measure, and will be amended. The government is half-way through its term of life. It will meet with many attacks, but it does not look as though it would find it necessary to appeal to the country. But will it restore the "cuts" made in the hour of crisis? Will it reduce the income tax? What will its policy be in dealing with cotton, bacon, shipping, and many other matters? And housing? There will be no likelihood of a dull session.

At last it looks as if the pressure of public opinion had prevailed and the government is prepared to deal with the scandal of our road accidents. It is announced that not one but many steps are to be taken. There is likely to be an enforcement of speed limits in local areas; there will be no general speed limit. We shall be following American custom if we take measures to stop "jay-walking." Our people are determined that something shall be done to reduce the speed of cars in cities and near to cities. And they are growing angry with the parrot-cry of certain speed devotees

who say that this is not the cause. A car going 50 miles an hour, it is pointed out, travels 24 yards a second! Mr. Pewter is a character, invented by Mr. A. P. Herbert, who discourses on the radio every Saturday. Last week he let himself go on these road perils and without doubt spoke the mind of all pedestrians.

The householder is beginning to ask why he should pay more for his bacon when Denmark is rich in supplies and our farmers, for whose benefit restriction of imports has been enforced, are not ready with sufficient stores? We were assured that our bills for such household goods would not be increased, but the housewife cannot be deceived upon the matter of plain fact and the housewife in these days has a vote.

* * *

The Prince and the Archbishop

The prince of Wales spoke over the radio last week in his practical and unaffected way. He was pleading for voluntary service on behalf of the unemployed. He laid especial stress upon the development of the clubs in which the unemployed should not be separated from others. These provide not only recreation, but many opportunities for carpentry, boot-repairing and other forms of occupation. The prince spoke of what he had seen in such centers of hope and good-fellowship and of ways in which this voluntary service might be extended. "Let the state do its utmost by political and economic devices, but there is no remedy which will ever replace or make obsolete the way of fellowship."

The archbishop of York also has used his great influence to plead for the unemployed. Speaking not only in his own name but in that of many various schools with whom he had conferred, he suggested certain lines of action. First, the school age must be raised to 15 or later; second, the new proposals of the government for the provision of authorized courses for unemployed persons under 18 must be strongly supported. Unoccupied time must be made a blessing and not a curse. Christian people are urged to make the occupational centers, of which the prince also spoke, "forerunners of the cultural centers of the people in a more justly ordered society."

His words of general interpretation were so admirably expressed that I enclose them, if there is room: "We are now confronted with a turning point in human history. Man has, through most of his existence, been under the necessity of expending the greater part of his time and energy in obtaining the bare means of subsistence. This is no longer true. And Christians must recognize that the change is a work of God and a challenge of God to our consciences. We are persuaded that this should be a dominant concern of religious people and religious organizations at this time. The vital religious question of our age is that of relating in practice the revelation in Christ to a new phase of human history; it is the problem of maintaining the spiritual life of mankind in the age of machinery and of world economy. And the spiritual is only actual when it is predominant."

* * *

A Time for Prayer

"It is a time when prayer seems to be the only thing left." These are the words not of a minister of religion but of Sir Thomas Inskip the attorney general.

EDWARD SHILLITO.

India Studies White Paper

Conference of All Parties Proposed to Give Britain Indication of Probable Reception of New Government

(Correspondence from India)

NAGPUR, Jan. 23.—The political situation in India at the beginning of another year is one of great uncertainty. Though the joint parliamentary committee has finished its work and the Indian delegates who went to London to give evidence have all returned, there is widespread dissatisfaction and indifference about the white paper proposals of the British government. The main defects of these proposals were set forth by the Indian delegates as soon as they returned from London. Moderate politicians have met and expressed their disappointment. Nevertheless, public opinion in England apparently believes that the white paper proposals more or less satisfy large sections of the politically-minded people in India outside the ranks of the extremists. The absence of any vigorous and widespread agitation in India has been mistaken in England for acquiescence in the British proposals.

There is now a move to have a conference of all political parties in India in February to pronounce upon the white paper proposals. This conference will indicate clearly the kind of reception that the constitution which is to emerge from the British parliament is likely to have from Indians. But it is not at all likely that the present British government will give heed to Indian opinion and modify in any material respect the plans they have formulated for the future government of India.

* * *

Earthquake Havoc

The province of Bihar has been affected very seriously by the earthquake which swept India on Jan. 15. Accurate details are not yet available because of the interruptions caused in the telegraphic and postal services. But from reports so far received the loss of life has been appalling. Some towns in the province of Bihar, such as Mussefferpore, Monghyr, Motihari, have been wiped out, and it is estimated that over 10,000 persons met with death. The viceroy has set up a relief fund to which it is hoped liberal contributions will be made by all classes of people.

* * *

New Factory Legislation

In accordance with the recommendations made by the royal commission on labor in India, the government has now introduced

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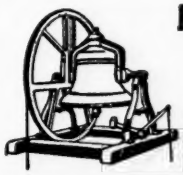

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a new factories bill in the legislative assembly. If this bill is passed, it will be a distinct landmark in the history of labor welfare and social legislation. It is proposed to introduce the 54-hour week instead of the present 60-hour week. This change will meet with considerable opposition from employers, but it is gratifying that the government is in favor of the 54-hour week. Again by this bill the daily hours of work will be limited in the case of women to 10 and in the case of children to 5. It also provides for adequate protection for workers against danger from excessive temperature, unsafe buildings and unhealthy processes. Next month the bill will be referred to a select committee, and there is every possibility of its being put on the statute book during this year.

* * *

The Transformation of Thirty Years

A singular demonstration of the transforming power of Christianity was given during the months of December and the first week of January in some of the cities of north India by the visit to these places of a choir composed entirely of Lushai young men and women. The Lushais are a primitive tribe living in the interior mountainous regions of Assam. The nearest railway station from their abode can be reached only after a journey of seven days through forests infested with wild animals. Thirty years ago they were head hunters. Now most of these people have become Christians, and the changes which Christianity has wrought among them are marvelous. The Student Christian movement of India arranged that this choir should visit some of the cities of north India. Their superb music made a deep impression in all the places they visited. Besides singing their own Lushai songs, they rendered selections from classical music, such as the Hallelujah chorus from Handel's Messiah, and brought fresh spiritual uplift and encouragement to many who heard them sing.

P. O. PHILIP.

Cincinnati Churches Turn Down Goodwin Plan

The Cincinnati federation of churches appointed a committee of three to make a careful study of the Goodwin plan and passed resolutions adopting their recommendations, which opposed the plan on five counts. The presbytery of Cincinnati has recently reaffirmed the resolutions passed by the federation of churches, and adds this comment: "The historic method of supporting churches is by the willing gifts and labors of Christian people. When civil government and public education are supported by a free people voluntarily taxing themselves, the churches are not wise to lose faith in the adequate voluntary support of religious people so far as to follow lower financial ideals than state and school rely upon for support."

Conference of Social Work to Be Held in Kansas City

The Church conference of social work, which meets as an associate group of the National conference of social work, will assemble in Kansas City, May 20-26. Rev. John W. Elliott, of the American Baptist publication society, is chairman this year; Rev. Worth M. Tippy, of the Federal council, executive chairman.

Seek Change in Lutheran Liturgy

Society Newly Formed in Missouri Synod Would Abandon Protestant Forms for Original Practices

(Special Correspondence)

The first issue of the magazine Pro Ecclesia Lutherana, by the Society of St. James, is the beginning of what may possibly be an important movement in the Lutheran church in this country. The Society of St. James is an unofficial organization of the Missouri synod, but its officers and members include some of the leading members of that body, such as Pastor Webber of Cleveland, Pastor von Schenck of Hoboken, Pastor Wismar of New York, and Pastor Otte of Detroit. The aim of the society is to restore the liturgical usage of the Lutheran church to the form existing in the 16th century.

* * *

Vestments, Candles, Crucifixes

Lutheran ritualistic practice in this country is at the present time of a thoroughly Protestant type. The Society of St. James proposes to make it strictly Lutheran. The historic vestments of the mass are to be worn by the clergy; candles are to be burnt on the altar and carried in procession; the processional crucifix is to be borne by an acolyte properly vested in cassock, alb and girdle, and flanked by taper-bearers. The canonical hours are to be strictly observed, and the saints' days are to be commemorated as directed by the official calendar of the Lutheran church. The holy communion is to be restored to its original place as a more frequent service, not as a sacrifice offered to God by man, but as a gift from God to man. The music of the services is to be wholly Gregorian.

The first conference of the society was held last autumn in the magnificent Trinity Lutheran church, in Detroit. It was attended by a large number of clergymen and laity. Services, rich in liturgical usage, as approved and sponsored by the society, were held as examples of what is correct and historically proper in the Lutheran church. The conference aroused a good deal of interest, and a second one is to be held in Cleveland in May.

* * *

Find Parallel Aims in Oxford Movement

Already the society has received approval and disapproval from members of various Lutheran parishes. No doctrinal changes are suggested, but the movement is concerned entirely with liturgics. The first issue of the society's magazine contains numerous quotations from the writings of Martin Luther, and also from many church canons and edicts, showing that at the reformation there was no intention of casting aside the ritual of the time. Luther himself asked that the mass vestments, candles, elevations, incense, and other adjuncts of ritual, should be retained. The Scandinavian Lutherans, of course, have always retained them, but in this country, and in some parts of Germany and in Switzerland, the forms of service have approximated other Protestant forms. It is the aim of the Society of St. James to break away from this and to restore the old Lutheran forms. There is no doubt that the task is a difficult one, but the same conditions were true in the Church of England when the Oxford movement began a century ago. Today, everyone knows the changes that have been wrought in the Church of England because of this movement. It may possibly be that a hundred years from now the same result may be seen in the Lutheran church in this country.

E. SINCLAIR HERTELL.

Questionnaire Tests Theology of Chicago Ministers

Under the direction of Dr. George H. Betts, professor of education at Northwestern university, a questionnaire was recently mailed to the 1,039 ministers listed in the directory of the Chicago church federation, with the request that they answer the questions "the way they would desire a child of junior high-school age to answer them." Half of the ministers responded. Of these replying, 98 per cent answered yes to the question, "Has God anything to do with running the world since he created it?" and "Does God 'speak' to us through good men and women of today?" To the question, "Are we sons of God as much as Jesus was?" 42 per cent replied in the affirmative, 44 per cent in the negative; 14 per cent being uncertain. As to whether Jesus made the world, 43 per cent answered yes, 54 per cent no, with 3 per cent uncertain. On the question, "Was Jesus God?" 72 per cent affirmed, 26 denied, with 2 per cent uncertain. Asked whether those who die go on living, 92 per cent replied yes. Forty-eight per cent would teach that there is to be a judgment day, 39 per cent would not so teach; 13 per cent were uncertain. That heaven is a real place for the saved would be taught by 59 per cent of the ministers, but that hell is a real place of fire and burning would be taught by only 20 per cent.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Beloved

(John Boles, Gloria Stuart) (Univ.) Pleasing, wholesome, episodic picture of four generations, Vienna 1838 to modern New York. True musician's lifelong aspiration to compose great symphony finally realized as grandson still carries on. Charming contents of the picture superior to the technique.

For A: Good. For Y: Good. For C: Little interest.

The Border Legion

(Monte Blue, Randolph Scott) (Para) Lurid western melodrama about very tough outlaws trying to dominate west of the 1850's. Furious riding, incessant shootings, even a dynamite killing. No one left alive at end but colorless hero, who had joined the outlaws for a time, and brassy blond heroine. Crude romance and ordinary acting.

For A: Crude. For Y: Doubtful. For C: No.

Eskimo

(Native cast and native dialogue with English titles) (MGM) Fairly authentic picturization of grim life in far north, with unusually engaging hero and many extraordinary shots of landscape and animals. Cheapened by sordid sex motive of "wife-trading" vs. rape exploited artificially in titles. Interest in native customs compensates for slow action and undue length.

For A: Very good of kind. For Y: Doubtful. For C: Doubtful.

From Headquarters

(George Brent, Margaret Lindsay) (Warner) Complex murder mystery, fast but jumpy and often unconvincing, showing elaborately use of fingerprints, toxicology, microscopy, ballistics, violet ray, etc., in solving murder of scoundrel. Incessant but unimportant comedy from reporters and bail-bond shyster.

For A: Fair of kind. For Y: Good thriller. For C: Perhaps.

His Double Life

(Lillian Gish, Roland Young) (Para) Delightful entertainment, pointed by the deft comedy of Roland Young as a celebrated but abnormally shy artist who exchanges identities with his valet and meets with amusing complications as a result. Based on Arnold Bennett's well-known story.

For A: Good. For Y: Very good. For C: Doubtful interest.

I Was a Spy

Madeleine Carroll, Conrad Veidt) (Fox-British-Gaumont) Tense, vivid, convincing, finely acted war-spy story with well-knit plot. Grim realities of 1915 in Belgian city under rigid military rule, desperate and heroic patriotism of Belgians, ghastly havoc of war. Splendid English production. Somewhat anti-German, but still more anti-war. Probably finest "spy" picture yet made.

For A: Excellent of kind. For Y: Fine of kind. For C: Too strong.

Mandalay

(Kay Francis, Ricardo Cortez) Lurid sex melodrama. Beautiful heroine, led astray by villain in dives of Rangoon, becomes famous scarlet lady of the waterfront. Meets true love, so breaks away for river-steamer trip to Mandalay. Villain reappears on board. All heroine has to do for happy ending is to murder the villain. So she does.

For A: Trash. For Y: Unwholesome. For C: No.

Best Recent Films for Family:

Christopher Bean
Alice in Wonderland
Mr. Skitch
Midshipman Jack
Sons of the Desert
This Side of Heaven

Films of Special Interest for Adults:

Thunder over Mexico
Counselor at Law
If I Were Free
Gallant Lady
Nana
Queen Christina

BOOKS RECEIVED

Three Plays: Too Good to Be True, Village Wooing, and On the Rocks, by Bernard Shaw. Dodd, Mead Co., $2.50.

The Mainstay of American Individualism, a Survey of the Farm Question, by Cassius M. Clay. Macmillan, $2.50.

Jesus the Unknown, by D. S. Merejkowski. Scribners, $2.75.

Julia Newberry's Sketch Book, by Tracy D. Mygatt. W. W. Norton, $2.50.

Language for Living in a New Land, by Lillian Knapp Horton. Stratford, $1.25.

An Historical Approach to the World Problems of Today, by Frederick Stanley Rodkey. Urbana Courier Co., Urbana, Ill., 25 cents.

Wall Street, Asset or Liability? compiled by James G. Hodgson. H. W. Wilson Co., $1.25.

Bacon, by Charles Williams. Harpers, $3.50.

Radio Talks on Religion, edited by Leonard Hodgson. Morehouse, $1.75.

Gold and Your Money, by Willard E. Atkins. McBride, $1.75.

Three Rivers, a Tale of New France, by Sarah Larkin. Putname, $2.00.

The School of Charity, by Evelyn Underhill. Longmans.

Facsimiles of Famous American Documents and Letters, edited by Edward C. Boykin. Blue Ribbon Books, $2.00.

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"Much of the adolescent revolt of the 1920's is more distant and dead today than the Victorian era. This has been a vast relief to multitudes of young people who have heard the news that they can drop the role of disillusioned Byrons, with 'impotently folded hands and articulately opened mouth,' a pose of which many had become infinitely weary."

"Literature acts as an open window into the sanctuary, through which the screams of life, its wails, its fighting cries, its hollow revelry, come in to mix with the 'Peace, perfect peace,' of the hymnbook."

"Whatsoever a generation soweth that shall it also reap; and a generation that soweth to the flesh shall of the flesh also reap the neurotic alcoholics who stagger through the novels of Ernest Hemingway and Theodore Dreiser."

"We have become coldly skeptical of watchmen on the housetops proclaiming new eras and new ages every two weeks, particularly since the debacle of the New Economic Era, gaudily inaugurated by such a solemn march of the Priests (of Wall Street) when the Golden Age of the Bull Market was ushered in in 1922, just twelve years ago."

"A whole school of writers from Carl Van Vechten up or down unintentionally had their portrait drawn by A. A. Milne, who makes a little girl say:

Now that I'm six I'm as
clever as clever
And I'll go on being six for
ever and ever.

And they have."

"It is easily possible to overestimate the influence of scientific thinking on the popular mind. It is the preoccupations of men, activity rather than thought, which are among the chief causes of a reduced place for religion in the lives of millions."

"There are remarkable parallels between Freud and St. Paul. Indeed it is probably not too much to say that Freud is closer to Paul than any other modern writer, including all the theologians."

***See next week's
Christian Century***

HAND OF BRONZE

By Burris Jenkins

(From a recent review)

"From the pulpit and thru the medium of the radio, Dr. Burris Jenkins has spread his gospel of social and economic reform to an ever increasing public. During his vacation hours, Dr. Jenkins told his audience at the Central Congregational church Sunday evening, he has turned to the realm of fiction for the purpose of expression and for his own diversion. 'Hand of Bronze,' his fifth published novel, is a story of the conflict between two great social and economic forces which have been striving for ascendancy during the post-war decade in the United States.

"In Bill Bronze, publisher of the leading newspaper in a midwestern city—capitalist and political boss, and Prof. Peter Weld, late of the state university economics department, from whence he had been dismissed because of 'radical and dangerous ideas' thru the influence of Publisher Bronze, in spite of the fact that Peter and Bill are boyhood friends,—Dr. Jenkins portrays the contrasting types of leaders.

"The far-reaching influence of the hand of Bill Bronze works many changes in the family of the ex-professor. Chris Bronze, lately returned from the war, in which he won distinction as a flyer, has graduated from Harvard and gone to work as a reporter on Bronze's paper. The election of Harding is the big story in the day's news. Unfortunately young Chris clashes with his employer because of his love for the publisher's daughter, Jane. He leaves his position, acting on his father's advice and goes to New York. Thus, for the second time, the hand of Bronze has turned the course of events in the Weld household.

"The remainder of the story covers the intervening period from 1920 to the present. Hapwood Powers, classmate of Chris Weld at Harvard and an ardent Communist, calls on Peter Weld. The two men discuss their theories on economics and Weld, an advanced Socialist, finally converts the young radical from his Marxist beliefs. Weld, as does his creator, Dr. Jenkins, holds that social revolution can be best accomplished thru a slow process of reform rather than by violence.

"In the meantime more love interest is provided, with plot and counterplot. Penny Weld, Chris's younger sister, who is 15 when the story opens, is strongly attracted by Hapwood Powers. She is later ardently wooed by Dick Bronze, son of Bill Bronze, lately returned from Yale.

"It is not until years after her graduation from Wellesley that Penny Weld chooses from her host of suitors and Dr. Jenkins, in closing said, 'I won't tell you which fellow Penny married because I'm afraid you wouldn't read the book, but it can be obtained, I hope, at your public library.'

"The review was given as one of the programs of the Sunday Evening Reading club. Dr. Jenkins spoke in the church auditorium which was filled to capacity. Dr. Jenkins' style of delivery is as refreshingly unorthodox as his views and his boyish recital of the story captivated his audience. One can readily believe that the author-minister revels vicariously in his fictional characters and that his readers will find them as intensely human as their creator."—The Wichita, Kansas, Daily State Journal.

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